

DOMESTIC MISSIONS

OF THE

PROTESTANT EPISCOPAL CHURCH.

JULY, 1868.

COMMUNICATIONS.

LETTER FROM BISHOP CLARKSON.

YANKTON, DAKOTA, *June, 1868.*

MY DEAR DOCTOR:—It is a long time since your readers have had a letter from me, and I hope they will bear with me for a few minutes now whilst I give them some little account of this far-off land. The only difficulty I find in writing a letter for the SPIRIT OF MISSIONS is, that there is too much to say in a short space.

In Nebraska our work is going on hopefully and with vigor. We are building several new churches this summer, and could build more if there were a few more parishes in the land like St. James', Chicago; Holy Trinity, St. Peter's, and Grace, Brooklyn; St. Thomas', New York; St. Mark's, Philadelphia; Christ Church, Hartford; and Grace Church, Baltimore. Each of these noble churches has a namesake in my Jurisdiction. So have we two "St. Mary's" as memorials for loved ones gone before. All these little churches have been mainly erected by the offerings of the above named parishes. Our schools too, are doing well. We have kept out of debt, and we intend to do so.

Here in Yankton, our noble pioneer, Mr. Hoyt, has just been gladdened by the ordination, in his church, of a faithful and beloved young Deacon, Mr. Woodruff, a nephew of that honored and useful servant of Christ, Rev. Dr. Schuyler, of St. Louis. Mr. Woodruff is to be associated with Mr. Hoyt, as Missionary for all Dakota—a parish somewhat larger in extent than the whole Diocese of New York. Mr. Hoyt is pushing on surely and carefully the erection of Dakota Hall, in Yankton, the centre of the educational and mission work of the Territory. It will probably be opened in the fall. Together, these two laborious men of God, will occupy seven or eight different stations, all through their large domain, which is fast filling up.

On the day after the Ordination of Mr. Woodruff, held on the twenty-fourth ult., Mr. Hoyt, Mr. Woodruff and Mr. Hinman, (who had kindly come down to attend the service) started, with me, in a carriage for the upper mission country, and especially for a visitation to Mr. Hinman's Indian Mission. This was thirty miles distant, on the opposite side of the river. We reached a point across the river early on Tuesday evening, and, leaving our horse and carriage on the Dakota side, crossed over in a canoe. The Christian Indians and the mission family, gave us a cordial and hearty welcome; we found the new Mission House, with its most beautiful "Chapel of our Merciful Saviour," (the gift of a lady in Massachusetts), nearly finished. The location is very fine, and the edifice itself, though simple and not expensive, is commanding and striking in its style and proportions. Mr. Hinman has managed, and is managing the temporal affairs of the Mission with care and prudence, just as Mr. Hoyt is doing in Yankton. They are the right kind of men to whom to entrust the means of the Church—careful, exact, cautious, and debt-hating; every dollar is judiciously expended, and it is for that reason among many others, that I deem them especially fitted for the great enterprise that the Church has given into their hands.

Our first service with the Indians was at Evening Prayer after our arrival, when after the reading of the service in the Santee language, I addressed a few words of Christian greeting to the assembled company, which were translated by Mr. Hinman. They all manifested great pleasure at seeing me, and many of those that I confirmed last year, came up to remind me that I had laid my hands upon them, and prayed for them, and that they were still trying to keep their vows.

On Thursday evening, we attended in the Chapel "a mother's meeting" for prayer and exhortation. This service was especially interesting to me. There were at least one hundred and fifty of the women of the tribe present. They sang and prayed "and exhorted one another," after the manner of the primitive Christians. Mrs. Hinman, with the assistance of her most excellent aid and companion, Miss West, has charge of this service; it is held every Thursday evening. Mr. Hinman occasionally translated to me the words of some of those who were speaking, and I assure you that I do not believe that one hundred and fifty Christian women in any Church in the land could be found, who would be able to conduct such a service with more propriety, more dignity, in a more truly devotional manner and with a more real missionary and soul-loving spirit.

My dear Doctor, you could not have stood such a sight. The big tears would have streamed down your cheeks to have seen reproduced there, among a once heathen people, the holy scenes of Frankford, Philadelphia. It completely unmanned me.

The next day my three beloved Clergy before mentioned, started with me to another Indian tribe, the Yanktons, twenty-five miles higher up the river, among whom Mr. Hinman is establishing a *missionary work, to be carried on by his own Christian Indians*. Think of that, our great, rich Church, gives grudgingly the

few hundreds a year necessary to keep up this most wonderful mission among the Santees; and yet, the Santees are hardly themselves Christians, before they go out to teach Christ and His salvation to the heathen around them.

We held a service on Friday evening at the house of Major Conger, the Agent of the Yankton Indians; and held consultation with him on the subject of our mission, and on Saturday returned again to the beautiful Chapel, and the fine Mission House of the Santees, to prepare for the glorious service of the Whitsunday.

This was indeed a bright and happy day in the history of the Mission. One of the young men of the tribe, *Paul Mazatati* who had been eight years a Christian and a long time a student with Mr. Hinman was on that holy day to be ordained to the Ministry in Christ's blessed Church. We examined him carefully, Mr. Hinman interpreting questions and answers, and we were all astonished at the accuracy of his knowledge concerning "the things pertaining to the Kingdom of God," and with the fullness and beauty of many of his replies. I wish it were possible for me to put into writing, and to print all the particulars of that examination. It was well said by one who was present and participated, "that he did not believe there could be a more satisfactory evidence of the fitness for Ordination shown by the students of any Theological Seminary in the land."

Paul cannot read English. He is entirely confined in his studies to the Bible and the Prayer-book and the preached Word, and yet he certainly exhibited a familiarity with the Holy Scriptures, and with the whole scheme of redemption that was in every way wonderful. I had also heard him on the Sunday previous deliver an address to the Sunday-school children in Yankton, which, being translated by Mr. Hinman, was truly beautiful and eloquent.

The Indians are natural orators. The figures and illustrations that they use so plentifully in speaking, are most striking and appropriate. It was a sight, the solemnity of which, is not often seen on earth, to see that young man kneeling—surrounded by hundreds of his race, weeping all, for joy and gladness—to receive the Apostolic Ministry. The service was all in the Santee language, except the questions to the candidate, and the sermon, and these were of course translated by Mr. Hinman. The reverence, and devout appearance of the congregation, are such as are seldom seen anywhere. Paul is the first Indian not speaking the English language, who has ever been ordained to the Ministry in our Church.

In the evening we had Confirmation. Paul read a portion of the service, and thirty received the Church's holy rite. I addressed them as well as I was able, but I assure you it is no easy matter to control one's self with such an audience before you, and at such a service.

If these people, so lately redeemed from paganism, show such signs of Christian earnestness, appear to love so much the dear Saviour, His Word and His Church, what "manner of men ought we to be," who have all our lives been

His disciples and children? This is the thought that oppresses one, as he stands before such a congregation, and engages in such a worship.

Paul, like the Apostle of old, is going forth to preach to the pagan Indians. Already these surrounding heathen have had glimpses of the better light among the Santees, have heard whisperings of "the glad tidings," and they are anxious to be taught. Mr. Hinman is thus about to extend his work to other tribes. The language of the Santees is substantially the same as that of thirty thousand Indians around and beyond them. Thus the beginnings made among this simple tribe, will reach out to many nations, and who shall foretell the endings thereof?

I have promised that Paul shall have for his support and that of his family, a stipend of three hundred dollars, and if you cannot give it to me, my dear Doctor, somebody else will, I know. I really think that there is nothing in our day, on this continent, more interesting to visit than this Santee Indian Mission. It is impossible for a Christian man to spend a single day among the monuments and the results of this heroic Christian effort, without the profoundest emotions of gratitude, and the deepest feelings of wonder and of awe.

Some of these redeemed and converted people brought me, on leaving, their "medicine bags" and heathen charms, for which they had no longer use, and which they laid as it were, as trophies at the foot of the Cross. They trusted now, to another God, and gave themselves to the protection of One "who is mighty to save."

Nearly all the oldest members of Mr. Hinman's Indian congregation have been confirmed, and are Communicants—over two hundred and fifty out of a total population of one thousand souls. Think of that and contrast it with the statistics of any Christian community anywhere. I entreat those who love Christ's Word and who are interested in the melancholy condition of this pagan race, who are passing to a heathen grave, within an arm's length of our boasted Christianity, not to allow this Mission to be crippled for want of means.

Mr. Hinman, with one Indian Deacon, and two or three candidates for the Ministry, now at his side, can very readily extend his operations almost indefinitely. It is his intention to have in his own house, a kind of Training school for native Clergy. To sustain all this glorious work, he needs constant and generous aid. In God's name, and for Christ's sake, let him have it freely, let him have also our ceaseless prayers, for a truer, and a more real missionary work never fell to the lot of any Minister of the Church.

We have also commenced a Mission among the Pawnees. Rev. Mr. Goodale has had the oversight of it, and he speaks of it with great enthusiasm and encouragement. Several of the tribe are now awaiting a visit from me for Confirmation. And, besides these two, the Santees and the Pawnees, there are many other tribes in Nebraska and Dakota that would gladly welcome our ministrations, if we only had the men to send among them, and the money to sustain them. The Indians are beginning to have, and to express quite a partiality for

"The Heap Sleeve" and "The White Blankets," as they call our Clergy, and I feel assured that useful missions could be established in any tribe, if we had the force and means.

Should the recommendation of the Indian Peace Commission, be carried out by Congress, all the Indian tribes roaming through the North West, will be concentrated in one great Territory north of Nebraska and west of Dakota. Schools and missions will be established among them. If this plan should be consummated our Church should send a Bishop there with his Presbyters, Deacons, candidates, catechists and schools. It would be more than enough of work for one Bishop, and it would be a work, which, in the right hands, with God's blessing, would produce great results in a little while.

There would be at least one hundred thousand souls, as tractable as children, and far more disposed to receive, gladly and gratefully, Christian teaching, than any other heathen people on the globe. *Nearly one-half of the communicants of our Church in this Jurisdiction now, are Indian, though the population of the whites is more than double that of the Indian, within the bounds of Nebraska and Dakota.* I hope that we shall have grace and faith to take this step, and send into this great Indian nation, soon to be established, a Bishop, who shall have the spiritual care of them.

On Monday morning, the 1st of June, Mr. Hoyt, Mr. Woodruff and myself, bade a reluctant farewell to the faithful and beloved land of workers and Christians of the Mission, and started homeward towards Yankton. We crossed the Missouri in a boat, and soon we were on our journey. A very unusual fall of rain during the night before had swollen greatly all the bridgeless streams on the route.

My letter is too long already to give you any of the details of our anxious and somewhat perilous ride of that memorable Monday. The submerging of the horses and carriage in the angry torrents; the long hours spent on the solitary prairies, in drying our clothes around a camp fire, and in recounting the scenes "of flood and fear;" the painting of the picture of "Bishop, Priest and Deacon" up to their shoulders in the water for hours, in extracting the carriage from the sweeping current; the feeling of the one friendly border-man who sailed a dinner for us, across the water in a pan that floated like a canoe, or of the other, new settler living in his wagon, who came to our rescue with rope and axe, and cheered us in our shivering, dripping toil; the description of the woeful countenances as we opened our valises, and gazed upon lawn and linen, soap, and sermons, all buried, in one undistinguishable mass, in one watery grave; then the hospitable and unassuming welcome, that met us at the Dean's house, on our return to Yankton—all this, rightly chronicled would require a letter, yea, many letters. I had intended to say something in behalf of a "great cause," that I fear, has but few friends at 17 Bible House, I mean the cause of "Specials." But that I must also omit for fear of wearying you, patient and amiable as you are. So good bye.

Ever your affectionate brother,

ROBERT H. CLARKSON.

THE BISHOP POTTER MEMORIAL HOUSE.

BISHOP STEVENS, in his address to the Convention of the Protestant Episcopal Church, delivered this morning, thus introduced the following report:—

“One of the most interesting occasions on which I have officiated since my return from Europe, was the inauguration of the Bishop Potter Memorial House, in June last.

“This institution, designed for the purpose of training Christian women in hospital and parochial work, holds a high place in my estimation. Prejudice on the one hand and ignorance on the other have kept some aloof from it, but it needs only a little study of God’s word and the early history of Christianity to see how intimately linked together are the services of Christian woman and the development of the life and spirit of the Church.

They go hand in hand through the Gospels of the Evangelists and the Acts of the Apostles. They stand side by side in the work of the primitive Church, and if we would follow Apostolic and primitive teachings, we should seek to put upon its true basis and develop in the right direction this most powerful agency for the spread of the Gospel.

“Last February I held another service at the Memorial House, on occasion of the re-devoting themselves to this holy work of three ladies who had already served the probationary term of six months, and who then desired to consecrate themselves anew to the service in which they had purchased to themselves a good degree. I have appended to this address a report of both of these services, with the first annual report, and, though the Memorial House is not a Diocesan Institution, and does not therefore come legitimately under the purview of the Convention, yet as part of the records of my Episcopal acts, and as the inaugurating exercises of what will in time, I trust, become a great institution, fostered and upheld by the whole Diocese, I cannot but express the hope that these accounts will find a place in your journal, and secure from both Clergy and Laity that attention which the work therein commemorated so earnestly demands.”

First Annual Report of the “Bishop Potter Memorial House for Training Christian Women, and Organizing their Services for Work in the Church.”

PHILADELPHIA, April, 1868.

RIGHT REVEREND AND DEAR SIR: Having been charged by you with the management of so novel and important an institution as the Bishop Potter Memorial House, it is obviously my duty, in making the first annual report, not only to give a sketch of its operations, but also to testify to the urgent need of such institutions to promote the aggressive work of the Church.

1st. The NEED of judicious, cultivated women, skilled in the Apostolic art of winning souls by combining deeds and words of Christian love, is now realized by all Ministers who are striving to carry the saving influences of the Gospel to the hearts and the homes of all sorts and conditions of men.

Our Lord, and the teachers trained by Him, showed conclusively that loving acts were important witnesses of the origin and effect of Christianity, and also helps to the human mind and heart in receiving spiritual truths, even when uttered by Divine or inspired lips. The importance of this combination of deeds and words is equally apparent now, when the opposition of the natural heart to the restraints of Christianity is increased in large classes of people by the neglect of Christian fellowship, and by perversions of other Apostolic injunctions and practices.

The fact of this alienation from the Church is obvious, for it is known to all observers that a very large proportion of working-men, even of those who are baptized and were once boys in her Sunday-schools, now never attend any place of worship, and, being notoriously profane, they poison the minds of their sons and work-fellows, and are likely to perpetuate this alienation, if no special effort is made to reclaim them.

It is estimated that at least five hundred thousand Protestant men are banded together in beneficial societies outside of all religious bodies, and in one of them, numbering two hundred and fifteen thousand members, the receipts last year were more than two million of dollars. This lamentable estrangement of so many of the working class could not have occurred if the Christian Church had more faithfully personified her Lord; therefore she is bound to make the more vigorous effort to win her children back again. To this end much is now doing in Parishes, that make no provision for the independent members of the working class. There are costly employment societies outbidding the world by giving much higher compensation for unskilled labor than can be afforded by persons in business; alms are freely dispensed, or materials, clothing and even articles of diet sold at very low prices, or garments are given, and the children of the Sunday and Parish-schools are regularly clothed, sometimes twice a year. God is even thus blessing many a cheerful giver of time and money, and these agencies afford relief to much individual suffering; but the closest observers, both clerical and lay, now see that the poverty stricken and abject are drawn to the Church by these lures, but not the industrious and self-reliant who, in this country, have high self-respect.

Not one in twenty of the laboring people need pecuniary aid in this prosperous land, and their prodigality of personal service and money to their industrious and virtuous neighbors when in distress is proverbial. So much of the charity of the Church is now received by persons known by their own class to be unthrift, indolent or dissolute, that the industrious shun such churches through fear of being thought mercenary. The excellent Christian people who have been actively working after this manner for a long time, though often discouraged, find it hard to see their error; yet they know that the independent members of the working-class are still estranged from the Church. The last annual report of one of your most efficient Ministers gives the strongest testimony to the injurious results springing from the customary alms deeds. Such

testimony accords with the experience of workers among the industrious poor, but it was not expected from a missionary to the most degraded of the black population. He testifies that the Dorcas Society fostered pauperism; therefore he substituted for it a weekly meeting of women to make their own garments, and to bring their small savings. His report says, "that the spirit of thrift and self-respect has been so thoroughly engendered, that out of ninety-three communicants, a majority of whom do not earn more than three dollars a week, only one can strictly be called a pensioner, and she is over ninety years of age.

This zealous Minister and others, who, like him, are intelligently striving to win back the working-class, are the most solicitous for trained lady visitors, to Christianize the home and to teach the neglected how to draw spiritual nourishment from God's Word by systematic and prayerful study of its sacred pages. They aver that mission chapels have little permanent value unless the more intelligent and refined Christians are willing not only to teach, but also to worship in company with those who are less favored in temporal things.

The pulpit and the press instruct the educated class in their relative Christian duties, and their surroundings afford them much moral restraint and support; whilst those whose lot is labor are so exposed to corrupting influences when at work, and so few of them have intelligent and virtuous home training, that they seem to be a special legacy of our Lord to women who are more favorably circumstanced.

Mothers have always been the chief religious teachers and trainers, and, in addition to the benefit of this home-training, the present generation of American ladies have unusual advantages, for, with few exceptions, they have been either scholars or teachers in Sunday-schools or Bible-classes. Having much tact and a remarkable talent for teaching, they soon acquire the art of imparting religious instruction and of controlling the wilful and wayward, and, when acting under the full sanction of the Church, and encouraged by seeing the successful work of others, such women will become a great power in her aggressive work. It has already been fully demonstrated that the homes and hearts of the estranged classes are accessible to intelligent and trained ministering women, and that both men and women attend their classes for instruction in the Bible and Prayer-book, and have, in large numbers, been grafted into the Church through their agency.

The thoroughly Scriptural character of our own Church has, by this instrumentality, been strikingly illustrated, for few of this once estranged people stray from her fold, when they are taught to search the Scriptures.

These Bible classes supply a want; for no general provision has hitherto been made by the Church for instructing such irreligious or estranged adults as are unprepared to unite in a long service. The need of thoroughly trained teachers will become still more apparent after an examination of the inexperienced, unskilful and often frivolous young persons to whom the sacred duty of teaching in the Sunday-school is frequently intrusted.

Normal schools give ten-fold power to secular teachers by developing their latent talent, by exercising them in self-control, as well as in teaching, by showing them how to use, not physical force, but the power of love, and by giving them the advantage of the experience of other teachers. So in the more subtle and difficult art of religious teaching and of winning immortal souls, from which ladies with the highest qualifications naturally shrink, a like training must have still higher advantages.

The need of a training-school for the women who enter the Foreign Missionary service has long been felt, for the heathen can be reached successfully only by a teacher of Christianity who is a living illustration of its principles and practices, imparting its benefits to mind and body, whilst telling of Jesus and His salvation. The hospital, the dispensary, the mission to the homes of the neglected, the use of love in compelling them to come to chapel, to parish-schools, to sewing-schools, to Sunday-schools and Bible-classes for all ages and conditions, and to the mother's meeting, which is both social and spiritual; all these help the missionary to learn how to use loving acts, instead of the pecuniary aid which is so naturally resorted to and which lowers self-respect.

The need of trained Christian ladies who can wield the wonderful power of prayerful self-denying love in ministering to soul and body, is now realized in all Church reformatory schools and charitable institutions, to give them higher efficiency and to impart new zeal to their benefactors.

A hospital without the presence of refined Christian woman is now known to be imperfect in its appliances; but a Christian Hospital without such ministrations to soul and body, as only women can give, lacks one of the chief channels through which God's blessings now so freely flow.

The appliances of the Memorial House are most favorable to supply to the Church this need, and the work may be indefinitely extended, as it is surrounded with the homes of working people and is near to Frankford and other parishes, where woman's work is adding much to the efficiency of the Rector.

The Holy Spirit is kindling in the hearts of many timid, self-distrustful daughters of the Church, an earnest desire to develop their highest spiritual powers, and to devote them to God's service. To such women a Christian home like that now established is an urgent need, for through its varied work and trained teachers their special gifts may be ascertained and exercised.

As no stringent vows are made, no peculiar dress adopted, and no pressing home duties are interfered with, the institution is brought within the reach of many who might otherwise be excluded or prejudiced against it.

Second—The mode of operation is in perfect harmony with the avowed principles of our Church. The institution is under the sole control of the Bishop of the Diocese, who also has the entire charge of all the religious instruction at the Episcopal Hospital, adjoining the Memorial House, and with which it is so intimately connected. The Bishop appoints one or more supervisors, clerical or

lay, with whom he confers, and to whom he confides the general management of the institution during the term of their appointment.

The internal management of the House is under the charge of a Lady Principal appointed by the Bishop; she alone can admit members into the family, and with the aid of a council of advice, determine what sphere of duty is best suited to each inmate.

The first term is for six months, and the next for not less than one year nor longer than three. The services are gratuitous. The inmates also contribute towards the expenses, when able; or, if without means, a small allowance will be made for clothing when they enter upon the second term.

There are three departments: Nursing, mission work and parish schools; but the primary object in each department is religious instruction. Two ladies of large and successful experience, with the highest aptitude for teaching and training, as well as for working in their special departments, have entire control over the members of the household during working hours. The workers interchange duties occasionally, or are transferred from one department to another as their services are needed or to increase their future usefulness.

The *Nursing Department* does not include any menial service that can be as well done by uneducated persons; but just such offices as a sister performs for a brother in whose body and soul she has a loving interest. These experienced ministering women instinctively adapt their instruction, readings and prayers to the ever varying condition of sufferers, and their kindly offices prepare the mind and heart to receive the good seed there sown so freely. The ladies attend to the preparation of the special diet which is used in the wards, and see that it is properly served; they give directions as to personal cleanliness and other properties of life, and they comfort the patients by numberless acts of kindness, sometimes giving them secular instruction and teaching the daily Bible-classes.

Nursing has thus far been confined almost exclusively to the wards of the Hospital, but the services of these ministering women will in due time be extended to the surrounding district, and when their numbers increase and they become more perfectly organized, their sphere of loving labors can be enlarged. The efficient lady who has charge of the nursing department gives the learners the advantage of her large experience and skill, and they confer with her in all difficult cases.

In the *Missionary Department* the ladies attend at the Dispensary in order to form the acquaintance of applicants for bodily relief, and engage actively in every service that has been found successful in the most aggressive parishes, including systematic visiting and teaching from house to house. Members of the Memorial House employed in this department are counseled and aided by a lady thoroughly trained and successful in home missionary work, who allows them to be present when she teaches large Bible-classes and conducts mothers' meetings. She also accompanies them in their visits until they learn how to

open homes and hearts, and to draw adults and children to God's House with the cords of love.

Such privileges have high value, for whenever the teacher is also the sympathizing friend, an important truth is revealed, for it is then ascertained that the field is white, all ready to harvest.

The *Parish School Department* has not been organized, because the number of ladies is as yet insufficient for work that is more direct in its bearing on the soul. Some of the members of the Memorial House conduct a large sewing-school, and others teach in a night school, which is under the charge of one of the associate ladies. Until the family increases, it is proposed to send any ladies who desire special training in this department, to the day and night-schools at St. Mark's Church, Frankford, where a most skillful teacher will afford all the help that learners can desire.

Third—The work accomplished in the first year has exceeded the moderate expectations of the projectors of the Bishop Potter Memorial House. The Lady Principal opened the House on the 5th of April, 1867; during the first month the number increased to six, and before the close of the year thirteen members were enrolled. God has abundantly blessed the devoted labors of the House-mother, for her adopted children love and revere her; there has been perfect harmony in the household, and each member has obviously grown in grace, in spiritual efficiency and in a happiness that will endure.

The first lady who came served faithfully and acceptably, both in the Mission and in the Hospital Departments, and renewed her engagement; but before the close of the year her services were so much needed at the house connected with the Midnight Mission, that, at the earnest solicitation of two of your Clergy, she was allowed to represent the Memorial House in that effort to raise up the fallen. She is now in charge of their Home. The Clergy with the lady managers, bear the strongest testimony to her high efficiency, which *she* attributes, under God, entirely to her training at the Memorial House, and without which, she could not have undertaken the work.

The second member of the Memorial House had been so much out of health that her physical structure was feeble and her nervous development excessive; yet even in that condition she performed valuable and most acceptable service while in charge of the woman's ward at the Hospital. The patients loved her and profited by her teachings as well as by her nursing, mourning deeply her loss, when after three months of active duty, she was called to a still higher service.

That lady had for years been longing for such a sphere of duty. Letters written to her friends during her sojourn at the Memorial House show how much she enjoyed the high privilege of living in a community where all is for Christ. The great aim of her life was reached: it proved to be the gate of Heaven, and she left this testimony, that the last three months were the brightest in her life. The House-mother and her fellow-workers nursed her most tenderly and faith-

fully, uniting with the kind matron of the Hospital in performing with their own hands the last sad offices, and taking their final leave of her mortal remains as the coffin was closed at the conclusion of the funeral services in the Hospital Chapel.

Three of the ladies were sent to the Memorial House by the Foreign Committee, to be trained for the Church's Mission in Africa. One is there as its first fruits in the missionary field, and another is still in training.

One lady was called home to wait on a dying relative. Another reluctantly entered upon a different field of duty at the close of the term of probation—leaving seven ladies, including the principal, in active and most acceptable service—to be joined in a few days by two others.

Three of the ladies who first entered the institution, having served their six probationary months in a manner that commended them most highly to all who had the oversight of them, were presented to you for the renewal of their engagement. A sketch of the services on that interesting occasion is appended to this report.

The Memorial ladies, one and all, realize fully the advantages of their position, for however limited their powers may now be in their own estimation, their efficiency in spiritual work has been increased a hundred fold. The managers of the Hospital, in their report, and the Chaplain, bear testimony to the high value of their services; but those who have the closest personal supervision of their self-sacrificing zeal and efficiency pay the strongest tribute to the value of their labors. There lies a convalescent over whom they watched by turns for six days and nights, when the typhoid fever sunk her to the very gate of death; listen to the warm gushings of her heart, as she thanks Jesus first, and next the kind ladies as His messengers. The dying have been soothed and comforted with loving acts and words of prayer and praise by these ministering women, and many of the living say that the new atmosphere of Christian love that they breathed in the Hospital inspired them with the first desire after a new life, and induced firmer resolves, made, not in reliance upon their own strength. Some of the wildest specimens of humanity have been tamed through their ministrations, and in many cases the strongest testimony to the beneficial change in patients who have left the Hospital has been borne by their former comrades.

All hearts are touched when little sufferers who were wont to cry piteously at the leave-taking of their mother, now smile as they give her the parting kiss, and cling to one who is a true mother by caring for both soul and body.

Many a spark of Divine love has been freshly kindled or fanned into a glow in the breasts of the numerous visitors, when they have heard from their suffering friends of the loving kindness of these Christian women.

When the fatherless children and widows come to the Hospital to mourn over their dead, these ladies comfort them with the comfort wherewith they have been comforted by their Lord, joining in the last rites of the Church when the mortal remains are taken into the Chapel.

In the Missionary Department, the labor of love performed by these ladies and by their associate workers who reside in the city, has wrought a moral and spiritual change in many hearts and homes. Mothers have been taught how to develop, cherish and guide the higher life in their children. Wives have learned through these sympathizing friends to lift the mind and heart above the corroding cares of incessant household drudgery, to become thrifty, forbearing, genial, making the home radiant with genuine piety. Husbands, realizing the beneficial change wrought by the visits of Christian woman, have been weaned from demoralizing haunts and drawn to Christ and to the Church.

Such families are slow to leave that neighborhood, but when necessity compels them to go, they are transferred to ladies who in other parishes conduct mothers' meetings and Bible-classes, and by them introduced to the Ministers.

Strong testimony to the judicious visits and valuable services of the Memorial ladies has been borne by the families thus transferred. The managers of several Church institutions have already applied for trained ladies to render the efficient services they need, and some Rectors who have resolved to reclaim the great working-class, make urgent appeals to the House-mother for her children, to aid in training the zealous women of their parishes. There are locations not very far from the Memorial House where churches will be erected as soon as ladies can be procured to aid the Minister by visiting systematically from house to house, and by conducting mothers' meetings and Bible-classes.

Not having silver and gold at their disposal, the Memorial ladies give their time, their talents, their Christian sympathy and the advantage of their experience, education and observation, for the benefit of the less favored, who are thus lifted up and prepared to receive still better things.

The Memorial House was conceived, brought forth and cherished by prayer; therefore God has smiled upon its infancy, and if the Church will send the best of her daughters to be there trained in prayerful work, similar institutions will soon spring up in all parts of the land; and with the help of trained women, each parish may become the centre of large aggressive missionary operations.

Although this appropriate tribute to the memory of Bishop Potter is capable of indefinite expansion in the direction he indicated, yet as other monuments had been conceived earlier, it was deemed best not to interfere with them by *soliciting* any pecuniary aid for the Memorial House.

When the other plans have been consummated or abandoned, money will no doubt flow freely into this channel that is so well calculated to irrigate and fertilize the Church. Until that time, a few friends of Bishop Potter and of this enterprise will continue to defray the current expenses, and increase the accommodations when needed.

All which is respectfully reported by.

WM. WELSH.

To Rt. Rev. Wm. Bacon Stevens, D. D., Bishop of the Protestant Episcopal Church of the Diocese of Pennsylvania.



ST. JOHN'S IN THE WILDERNESS.

THOSE familiar with Müller's "Life of Trust," and Francke's history of his Orphan Asylum, will be interested in a similar enterprise nearer home. The above wood-cut conveys a pretty correct impression of the missionary station, several miles from the capital of Kentucky, known as "St. John's in the Wilderness." The dreary region, in the midst of which this interesting mission has been founded, is inhabited by poor and neglected people, who had enjoyed few advantages of education or of religious instruction.

During the summer of 1866, an Episcopal Clergyman was ministering to a dying woman in that neighborhood, who, having made her peace with God, was ready to depart, and only had one cause of unhappiness in taking leave of earth. "Oh, sir," she said, "all I could wish to feel sure of, is that my poor children may have a chance of attending school and church!" "They shall have it," the Minister answered, thus making a bold venture of faith.

When the good woman was laid in her grave, he at once selected the summit of a lofty hill as the seat of the mission, and instead of a trip for rest, which he greatly needed, proceeded to the erection of a cheap building of hewn logs, to serve the purpose of dwelling-house and school-room, at the same time anxiously looking about for some one to take charge of the establishment.

Mr. Robert W. Summers (since admitted to Deacon's orders) and his devoted wife—(intelligent persons, who had enjoyed rare advantages of education and of foreign travel)—accepted the arduous position, on the simple promise of food and clothing.

And now, what has God wrought? After this brief space of time, a day-school of about fifty scholars and a Sunday-school of eighty, are in successful operation—an Orphans' Home—and on every Lord's Day a congregation of two hundred assemble for worship. The Missionary and his wife are almost as much shut out from the world as if living in a foreign land, and endure, in uncomplaining silence, privations hard for flesh and blood to bear.

Through kind assistance of friends in different parts of the Union, an humble chapel has been built, and the current expenses of the large household are met by one who has no desire to give up this privilege. Many things are, however, needed for carrying out the purpose of the mission, and especially the erection of another building for the orphans.

Those who feel disposed to aid "St. John's in the Wilderness," can send their contributions to the Rev. J. N. Norton, Frankfort, Kentucky, or to Bishop Smith.

Prayers are offered, morning and evening, in the chapel of the Mission, for God's blessing on those who help to sustain this work of mercy.

So many of the contributions for this Mission having been stolen by the way, because sent in money, the Missionary requests that all future donations may be in the shape of Postal Orders.



EDITORIAL.

"*THE BISHOP POTTER MEMORIAL HOUSE.*"

WE elsewhere present, in full, the First Annual Report of this noble institution. Our readers, through *THE SPIRIT OF MISSIONS*, have had abundant opportunities to become familiar with the records of just the kind of work which earnest Christian women, who wish to devote themselves to the service of our Divine Master, are therein trained to do. The labors and success of those who, without the advantages of any thorough and systematic training, have already attained great eminence as helpers in the Lord's harvest, are so wonderful that we scarcely feel that we have cause for surprise when we are asked: "Are these records really true?" Truth, in this case, is so much stranger than fiction that many good people are inclined to the opinion that some wild enthusiasts are drawing upon their imagination, and picturing woman's work as they would have it, rather than as it is. But, thank God, it is all true, and much more is true than has been told or can be told. Christian women—refined, timid, shrinking Christian women—have led hundreds upon hundreds of rough and fearfully depraved men and their toil-worn and discouraged wives to the feet of our blessed Saviour, drawing them thither by the resistless power

of love. Surely it was a happy thought, a great thought, to found an institution for the training of those who have the will, but not always the ready aptitudes for this kind of service. From this training school some, fully qualified, have already gone forth to the glorious task of winning souls to Christ. We hope and believe that, as time goes on and the Church awakes to a clearer apprehension of her opportunities, and of the powers that God has given her to meet them, multitudes may there be taught how, wisely and efficiently, to use the most potent of all instrumentalities in reclaiming and saving the lost—the instrumentality of love. It were well that we had institutions of the same sort in every principal city of the land. Who, for the love of Christ and of those for whom He died, will found and sustain them? We feel certain that the influence of this one example will be widely felt, and, that under its increasing power, others will be moved to go and do likewise. God speed the day when *all* the power for good, now latent in those who bear the Christian name, shall be aroused to the accomplishment of the work for which it has been conferred. *Thou oughtest to have put thy money to the exchangers, and then, at My coming, I should have received Mine own, with usury.*



“THE PIONEER CHURCH” AGAIN.

WE have twice drawn attention to this very interesting and very good book. Aside from its intrinsic merits, we had a particularly good reason for doing so. The profits accruing from the sale of it were, from the outset, pledged by its author, the Rev. M. Schuyler, D.D., to the work of Domestic Missions. God bless the man who writes good books, and thus disposes of their proceeds. The entire cost of a second edition of one thousand copies, Dr. Schuyler informs us, has been generously supplied by a Christian woman of his parish. Thus the whole amount arising from the sale of this edition will come into the treasury of the Domestic Committee. God bless the woman, thus disposed to help us. With such a Rector and parishioner, there must exist good reasons for reciprocal congratulations. The form which their fellowship of interest, in building up the Kingdom of Christ, takes in this instance, is very beautiful and suggestive. It will be a blessed day for our Church when, on the part of all Rectors and people, such and such like mutual provocations unto love and good works shall bear constant witness, not to be questioned, to the strength and fervor of our Christian faith and zeal.

Shortly after the first of July, we shall be prepared to forward, (postage prepaid) copies of the "Pioneer Church," at one dollar and twenty-five cents each, to those who may favor us with their orders. We trust that the opportunity thus presented of purchasing an exceedingly interesting and good book, and, at the same time, of contributing the amount paid for it, (less the small charge for postage), will be promptly embraced by, at least, one thousand of the friends of Domestic Missions. Should a third edition be called for, which we think will be the case, may some good man or other good woman come forward to repeat the compliment to Dr. Schuyler and the substantial aid to our work. This blending of the circulation of a pure and high style of Christian literature with direct supplies, in furtherance of the missionary work of the Church, is a method of well-doing that we trust may not fail to incite to many worthy imitations.

A WORD ABOUT BUSINESS.

OUR monthly edition of *THE SPIRIT OF MISSIONS* costs, on an average, very nearly one thousand dollars. The parties who furnish us paper and do our printing expect to be paid and are paid, when their bills are presented. We are sorry for the necessity which forces us to say, that, while our expectations are just as well founded as theirs, we are not so well treated. Bills, to the amount of *four thousand and six hundred dollars*, have been forwarded to our subscribers (many of them several months ago), and remain unpaid. More than *three thousand* persons are indebted to us in the amount of one dollar and fifty cents each. If we had the time we would call upon them all, and, besides the pleasure of receiving our dues, would have a good and earnest talk with them about our work. We would even accept the hospitalities of their homes, that this talk might be pleasantly prolonged. But the time for all this is not at our command. The pressure of work in other lines is constant, and often all that we can bear. To send out agents into every Diocese and Missionary Jurisdiction in the land to do this work for us, would involve an expenditure too great to be justified by the amount of business in hand. We are sorely perplexed and embarrassed.

The thought of discontinuing the publication of *THE SPIRIT OF MISSIONS*, now that it has attained a very wide circulation and seems to be doing much good, is one that we do not like to entertain. The thought of incurring a debt to sustain it is wholly at variance with our sense of the fitness of things. After the fashion of other people, when they are in trouble, we appeal to our friends,

who sustain to us the relations indicated by the unpaid bills in their possession, to come speedily to our relief. The early receipt of the four thousand and six hundred dollars would give us fresh courage and strength for use in other departments of our work.

ART AND MISSIONS.

WE have two pictures at present in our office which are well worth talking about for more reasons than one. They are in themselves beautiful, and the scenes which they represent are most interesting. One is a view of Bethany, with a bright landscape, lighted up yet more by the gay Eastern costumes of the figures in the foreground. It is the Bethany of modern times; but it carries us back, nevertheless, to the days when our Saviour lingered there, and when Lazarus and Martha and Mary received Him into their home. The other picture represents the ruins of Samaria, with lovely golden sunlight flooding the broken pillars and the grassy hillside. So much for the pictures in themselves; but this is not all. They have a value entirely independent of that which an artist might set upon them. A short time ago the Secretary and General Agent preached for Domestic Missions in a small chapel—itself a Mission—in New York. Among his congregation was an artist, not rich enough in this world's goods to give directly all that his generous heart dictated, and perhaps desirous to consecrate to God's service the special talent which had been given him. He went home; but the words which he had heard, and the impression that they made, did not pass away. The result was, the painting and the presentation at our office of the two pictures which are now upon our wall. They are valued at seventy-five dollars each, and are for sale, for the benefit of Domestic Missions. This is a noble example of the way in which our natural gifts, which come most directly from God, may be given to Him again.



DEPARTMENT OF THE YOUNG SOLDIER OF CHRIST

TOO GOOD TO PASS UNNOTICED.

WE have been reading something, children, that makes us very happy, and we wish to tell you about it, that you may rejoice with us. An English Magazine, called *Mission Life*, has opened a children's department, resembling ours in THE SPIRIT OF MISSIONS, its object being, to interest the children of the Church in her missionary work. But, more than this, that English children's department is intended for ENGLISH MEMBERS OF THE MISSIONARY ARMY.

Just think of it, young American Soldiers of Christ, those children, far off over the sea, led by your example, are putting their hands to just such work as that in which you are engaged and are forming themselves into what they are kind enough to call the English *branch* of the Domestic Missionary Army, under the title of "The Children's Mission Army, or The Young Crusaders." Is it not a beautiful thought that children of the English Church—our own Mother Church, you know—are one with us in our work?

The bounty money of these children is not used in *exactly* the same way as

ours, for England has not the same great home-field that we have to work for; but it is used in the service of the same glorious Captain of our Salvation, and of the same Holy Church that is so worthy of our love. A part of their enlistment money is given to the Society for the Propagation of the Gospel, and part to the Church Missionary Society, with the provision that Regiments may help any special missionary work, at home or abroad. Now the Society for the Propagation of the Gospel is one which the Church in America ought to love very much, for it was that Society which, long ago, planted our branch of the Church in the United States. We owe our Church privileges to the care which it took of us, during many long years; and now it is doing in other lands, the same good work that it did for us. Is it not pleasant to think that our example has set the children working for that dear, old Society in England? It seems like one way of making a little return for all that it did for our country. We think that our Young Soldiers will join with us in offering to these Young Crusaders of England, a hearty welcome into the Domestic Army.

GUARD OF HONOR.

AN unusual number of new members of the Guard of Honor, have lately been received into the Domestic Missionary Army. This Guard is composed of Sunday-school teachers, and others of any age, and the bounty money required of its members is five dollars per annum, for five years. Often a Sunday-school class can, by a little effort, place its teacher upon this list, and so form itself into a united little Company, under an officer of its own. We are prepared to forward certificates of membership of the Guard of Honor, to as many as shall send for them.

*THE FIRST REVIEW OF THE DOMESTIC MISSIONARY ARMY
OF THE YOUNG SOLDIERS OF CHRIST.*

WE wish that *all* the Army could have been there, only the largest hall in New York, which was so crowded that there was not even standing room for all who did come, could not have been made to hold even five of our twenty-eight regiments. If we had been able to collect all the others from various parts of the country, the Review must have been held in real military style on some great open plain; but as it was, it was a glorious time. At about half-past eleven o'clock the children assembled with their beautiful banners raised and their music sounding. On the platform were a great many Clergymen, with Bishop Potter of New York, who presided, and Bishop Neely of Maine and other, gentlemen and ladies; and, on raised seats at one side, the parish-school of St. Paul's chapel, New York, which was one of the many that had been trained to lead in the singing. Before the regular exercises were be-

gun, the children gave hearty cheers for the Bishop of the Diocese and for Dr. Twing. Then came the Rallying Song, which appeared in the May number of THE YOUNG CHRISTIAN SOLDIER, and which was very finely sung—indeed the singing throughout the whole Review was *grand*; then followed the Lord's Prayer and versicles, and the chanted Psalm, then the Creed, Collects, etc. After these some, verses of Bishop Heber's Hymn, "The Son of God goes forth to War," followed by an

ADDRESS FROM THE REV. J. A. HARRIS.

The Battle Hymns which you have just been singing, my dear Children, give the key-note to the very few words which I am to speak to you; for the General has told me to be brief and we must obey orders. Those Hymns tell of a great missionary warfare and a glorious missionary triumph—the warfare made and the triumph gained, under the Leadership of Christ our Lord.

It is true that *all* of the Church's work is a warfare: and all of that warfare must, by the promise of Christ, end in everlasting triumphs: but this is especially true of the *missionary* work of the Church. Those who love the missionary work, and who strive for the success of the missionary cause, hold the same position in the Church that veteran troops do in an army. They are the main dependence of the army in every time of danger, and whenever any great work is to be done.

So those in the Church who have a missionary spirit are the main dependence of the Church in every great and good work of advancing the interest of the Kingdom of our dear Saviour, by saving the souls of men.

Now the question comes up, "what have *you* to do with all this,—you little ones? How are *you* to help? In short what are your relations to the missionary work of the Church?"—for it is just that which I am to talk to you about.

Let me tell you; and tell you by a kind of parable.

Years ago, before you and I were born, there was a very great General in Europe, who astonished every one by the victories he gained in another kind of warfare from that in which *you* are engaged. His warfare was carried on to destroy men's lives: yours is to save them—to help them to gain life eternal. He seemed to know more about war than any other General of his time, and on almost every battle-field he was victorious. One secret of his success was this; he had a fine body of troops whom he taught to feel that victory often depended on them: and he many times brought them into action just when the rest of the army seemed defeated. They were called at first "The Guard," and afterwards, "The Old Guard;" and whenever they were seen coming upon the battle-field, the army knew there was stern work to be done; and the shout which greeted them showed that every one believed *they* would *win*, whatever the rest would do, or had done. They turned many a defeat into a splendid victory, and were the pride and boast of the army.

But in all that terrible fighting, every new victory thinned their ranks. The Old Guard was becoming smaller and smaller, and their great leader well knew

that, unless their ranks were filled up, the Guard must disappear altogether. What did he do?

Men were becoming scarce, and it was hard to get them for the army, and so he organized a corps of boys, and had them drilled like soldiers, and called them the Cadets of the Guard. It seemed to many a very foolish thing, and the old "Moustaches" of the army sometimes laughed at these boys as they marched along trying to look like soldiers. But the General—the Emperor he was then, knew what he was about; and before many years were passed, and as the fighting became more and more dreadful, those very boys whom the old soldiers had laughed at became the veterans of the army, and were led to victory by Ney, "the bravest of the brave!"

And now, dear "Young Soldiers," I have told you the whole thing.

The *missionary* force of the Church is to it, as the Old Guard was to the army of the great Napoleon, and you are the "Cadets of the Guard." *That* is your "relation, present and future, to the Church's missionary work."

And now one thing more. Whenever any one of that other army distinguished himself by any special act of bravery, the Emperor rewarded him with a small cross, called "The Cross of the Legion of Honor." It was given only to the bravest, and as such a reward it was very highly prized. To be decorated with *that* was many a man's highest ambition; and, as I have said, but few, comparatively, gained it.

It is not just so with you; for every one of you, when you were enlisted to fully be "Christ's faithful soldier and servant unto your life's end," "to fight man-under His banner against sin, the world and the devil," had, put upon your brow, the water of Holy Baptism, the Cross of the true "Legion of Honor" in this evil world. Remember that, and be faithful to the Great Captain of your Salvation. So live, so work, so pray, so strive, that when your warfare is ended, the Cross may be changed to the Crown of rejoicing in His eternal and glorious rest.

This was received with great applause and was followed by the Hymn: "Soldiers of Christ Arise." Then came an interesting

ADDRESS BY THE REV. B. I. HAIGHT, S. T. D.

Subject: "*A proper infusion of the Missionary element indispensable to the completeness of Christian education.*"

This address, we regret to say, on account of the speaker's absence from the city at the time of making up our report, we have not been able to procure. Our own brief notes, taken under the great excitement of the occasion, are too imperfect to justify us in attempting to give even the substance of what he said.

Then followed the overture from "William Tell", by the Orchestra, and then the

ADDRESS BY REV. W. R. JOHNSON.

In speaking on the topic assigned me, "*The best method for interesting the children of the Church in her Missionary Work,*" I would refer at once to the

language which the Church makes use of when she receives the child into the congregation of Christ's flock. "We receive this child into the congregation of Christ's flock, and do sign him with the sign of the Cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to *fight* under His *banner* against sin, the world, and the devil, and to continue Christ's faithful *Soldier* and servant unto his life's end." So, it is seen that the Church not only makes children her *charge*, but that she at once enlists them in her service. She signs them with the sign of the Cross, as this indicates the spirit of their warfare, and is the sign in which they are to conquer.

Now the Church has plainly taught that they are to be considered and shall consider themselves Soldiers of Christ, and to-day the Church is carrying out the spirit of her own baptismal formula and teaching. Under one who has truly proved himself worthy of his title as a General, in her service, these children are organized into an Army, and are being made to realize that they are, what they are pronounced to be at their Baptism, Soldiers of Christ. Look upon their banners, see the sign inscribed on them, watch these children as they file in here, on this first grand day of Review, marching with quick and exultant step to the inspiring music of drum and fife; hear their shouts, as they respond to their General, and then tell me if the best method has not been hit upon for interesting the children of the Church in her missionary work. It is a simple question—are these children interested or not? Could they be more interested than we see them upon this occasion which opens a new era in the missionary work of the Church? We have no doubt that the Great Captain of our Salvation looks down approvingly upon this marshalling of His infant hosts in the great struggle against sin and satan.

When He went down into the depths of the conflict, with the powers of darkness, when he had to meet the last great enemy—death, he commenced His week of passion and of pain by drawing to Himself in the temple, children, as if in the inspiration of their praise—of their hosannas—the Son of David was gathering strength to himself to go forth to war. Chief priests and scribes looked with sore displeasure upon such an army, but Jesus said unto them, "Yea, have ye never read out of the mouth of babes and sucklings hast thou perfected praise?" Children then showed themselves, "of the kingdom of heaven," in the way of service, in the way of an active and open acknowledgment of their great Leader. He going from the sound of their acclamations in the temple to meet His enemies in the final struggle. And now, in this "last time," when foes innumerable surround His Church, when the hosts of sin are pressing hard for the last great conflict, she is girding herself with an army of children as did the great Captain of our Salvation to perfect in the midst of a denying and scoffing world, the praise of Him in whose name she serves and goes forth to conquer.

This day's assemblage, this gathering together of the young, as an Army of Christ, as enlisted Soldiers in the missionary warfare of the Church, is the reali-

zation to them of the work to which they were pledged in Baptism; and to day, like the children in the Temple, they are made conscious, as never before, of being drawn into the personal service of Christ.

What the whole Church needs to realize is, that work is her life; work for her dear Lord, who by the well of Samaria declared that it was His meat and drink to do the will of His Father, and to finish His work. But in order to realize this, the rising generation must be trained up to work, and that they may love the work, they must be interested in the work. Call this children's Army a childish affair if you please, and we say in reply, that it is just that, and that is what we want and mean it to be. Why, it was not until he became a man, that the Apostle put away childish things. To treat children as men, is not the way to interest them. For pity's sake, save the children of the Church from being made pattern children merely to illustrate the Church's intense respectability. Let them do their work in the Church in the children's way with the freshness and spirit, and bright, buoyant life that pertains to childhood. Children are not men, and we protest against their being considered as such, in the Church or out of the Church. And again, I repeat it, that our good General here has worked into the great plan of the missionary campaign a most essential and formidable force. When the Bishop of Utah, from the loneliness of his watchtower, there, in the stronghold and seat of sin, receives from you, children, not only the material help which your willing hands have sent him, but the cheering sympathy—of which your rallying here as a Missionary Army to advance, his brave warfare for the Master, assures him—he will share something of the feeling of that Master, when, in the very stronghold of his enemies, children rallied about him, and cheered him with their hosannas. With what interest will he read the missionary songs of to-day's programme. How will he thank *you*, honored Father, the Bishop of these children, (by whose instrumentality he is under Providence in the field of conflict,) for presiding upon this field-day, over them as an Army of Christ, rallied to support him by songs and prayers, and tokens of remembrance. "Of children is the kingdom of heaven," in its power as well as its privileges; and your inception, General, of this great missionary work of the Church is going to tell as much by act and fruits of action. Push on the columns then.

There is hope for the cause when such an Army of children rally to its support. And what could be more cheering for this city than such an assemblage in its midst to-day, enlisted in such an enterprize? I believe this city, and I have often said it, to be the best city upon the face of the earth. Eternity alone shall reveal the long record of its private benefactions to be added to the large sums which run in open channels to swell the streams of its benevolence; and now your children have caught the spirit, and their presence here to-day shows that your future is more than safe, that it is full of a glorious hope and brightness.

Children, your work is with that blessed Leader who came to save the lost. You follow Him with your contributions, with your sympathies, with your pray-

ers, with your praises, as He goes down into the depths to save lost, sinking souls. Your victories are to be His victory; won, not by trampling out a single life, but glorious in that they leave not one to perish. Wherever there is sin and sin's suffering, there you go forth in the name of your Leader. You are enlisted with Him. Keep close to Him who took little children in His arms and blessed them. As Soldiers of Christ, I bid you God speed. And, my Brethren of the Clergy and Laity let us catch more of the spirit of this personal Leadership. May we all feel, old and young, the power of such a Leadership for ourselves, and in the work we have to do.

This was followed by the Hymn from THE YOUNG CHRISTIAN SOLDIER: "To His Heaven in Glory," after which, came the

ADDRESS BY THE REV. LEIGHTON COLEMAN,

Who, with a delegation of Young Soldiers had left Mauch Chunk at four o'clock in the morning, and travelled more than a hundred miles, to be present at the Review.

I believe, my dear children, I would rather have been introduced this morning as *Captain* Coleman than as the Reverend Mr. Coleman. What is this? (pointing to his badge.) "A Captain's badge," you answer. Yes, and how proud and thankful all the members of the Army ought to be at this glorious Review to-day. I have been asked to speak to you on this subject, "*How much children can do in aid of our Missionary work, and how they can do it?*" I would alter it, and ask, "*How much children cannot do*; for it seems to me that they can do *anything*, if they will only make up their minds to it. This very gathering proves what they can accomplish. When our good General here, (pointing to Rev. Dr. Twing) called for one hundred thousand Soldiers, I presume not a few persons thought he was a little out of his mind; (he never gets out of his heart) and yet when we consider that there are now nearly *thirty-five thousand* members of the Army, I think we may pretty safely conclude that he knows what he is about.

Just think of what even these thirty-five thousand children may do. Why, their prayers are of great account. If I could have them all directed towards my own work, how happy I should be! And don't you suppose that the many Missionaries who are in part supported by your bounty money, are greatly comforted and strengthened by the knowledge that so many thousand of Christ's lambs are asking for God's blessing upon their labors? And in your constant recital of those Articles of your Belief, the Apostles' Creed, which you have just now so solemnly said, you are bearing the strongest and truest testimony to what these same Missionaries are teaching. I could not but wish (especially in view of the near approach of Trinity Sunday) that all who disbelieved in what is there confessed, could have been present a few moments ago and have heard from so many hearts and lips, the rehearsal of your faith in God the Father, Son, and Holy Ghost. In the midst of so much doubt and false teaching as

the world embraces now, you do not know, my dear children, the full value of the steady maintenance of this Creed which you have learned and are so frequently repeating.

And how much you can do in the way of giving! Not only must you give money, but you must give *yourselves*. You boys ought to be thinking about becoming Ministers. The General can tell you how many openings there are for our beloved Church in Her missionary fields which cannot be occupied because we have no Clergyman to send there. We want a great many of these Young Soldiers of Christ to enter the ranks of the Ministry, as *real* Captains, leading on their companies or congregations in building up the Kingdom of Heaven. And those who cannot or do not become Clergymen, can all, whether boys or girls, men or women, do very much in helping those that are called to the Ministry. See to it then, Soldiers, that while you ask God to bless others in their work, you give *yourselves* to the same work.

And you must give money. (Ah! I see that pleases the General, for I know he always wants more money so as to do more good.) While your money without prayers will accomplish but little, still your prayers ought never to go alone. You *have* given a great deal of money through this Army, and you are going to give a great deal more, I know. You are not in danger, I guess, of giving too much. And I am sure that I am speaking the sentiments of these distinguished Clergymen on the platform, when I ask you to give *your own money*; that is, money which you have earned by labor of any kind, or by self-denial, or which has been given you to spend on yourselves. It is so much better, I think, to do this, than merely to go and ask your fathers or mothers for it. Then it is not so much *your* money as *theirs*. I know that children are quick in learning how to earn and save money when they are interested in the object to which the money is to be devoted.

I hope you will not consider me vain if I tell you a little something about my own Sunday-school children, away off in the coal regions of Pennsylvania. I have been trying to have them learn how much better it is to give their own money, and it was during Lent especially, that they showed how thoroughly they had understood and appreciated what I had said. They would do without sugar, coffee, dessert, illustrated newspapers, going to places of amusement; they would sew carpet rags, mind the babies, run errands, wash dishes; gather together all the iron, empty bottles, old rags, and newspapers they could get, (so that sometimes their fathers and mothers wouldn't have a rag to bind up a wound, or get a chance to read the daily news) and go and sell them; they would do anything whereby they could obtain money to take to the Sunday-school.

Speaking of selling old bottles, reminds me of a little incident which I think I must tell you, as illustrating *how* you can do what I have been urging. A little girl (who, of course, is a Color-bearer in the Army), found out that one of the druggists in our town would buy empty Citrate of Magnesia bottles for

ten cents each. One day she came running into her mother's house, crying out: "Mamma! mamma!" "What is it Joe?" said her mother. "Ma, mayn't I take a bottle of Citrate of Magnesia?" "Take what?" asked Mrs. L.—"A bottle of Citrate." "Why, are you sick, Joe?" "No ma'am." "Then why do you want to take a bottle of Citrate?" "Why," said Joe, "*so that I can get the empty bottle to sell for ten cents for Sunday-school.*" Actually, she was willing to take a whole bottle of medicine so that she could have ten cents more to carry to school. And another little girl hearing of Joe's "speculation," came to her mother almost in a "pout" one morning, and said, "I declare I think it is too bad, mamma, that you don't take more Citrate of Magnesia here, for I can get ten cents for the empty bottles." I was afraid I would have my whole parish dosed with "Citrate," and a dulness in the empty bottle market.

These are but samples—I could tell you of other like incidents, all going to show that these children (many of them by no means poor or in humble life,) think nothing beneath them whereby they can advance their Master's cause, whereby they can add money to the Treasury of the Church. And this ought to be the feeling of all of us, never to be ashamed to do or suffer anything in showing our love for that great Captain of our Salvation, who has sent to us that Blessed Spirit, the Comforter, whose descent we are so soon (on Whitsun Day) to celebrate. I would dearly like to talk longer to you; but my time, I am afraid, is already out. All I have to say in conclusion is, that if you don't want to do what my children are doing, in other words, if you don't want your old bottles, and rags, and papers, and iron, please send them on to Mauch Chunk, and we will get enough money out of them to make Dr. Twing's big pockets weigh down heavily, and I know he will not complain at all.

Next, the overture from MASSANIELLO, and then the

ADDRESS BY BISHOP NEELY.

Since my picture appeared in *THE YOUNG CHRISTIAN SOLDIER* I have longed to put it to vote if I really were as stern looking as I am there represented to be, but now, on looking about me, I am sure I do not see many who are afraid of me, so I am satisfied. The subject on which I am to speak—"On whom rests the responsibility of giving a *Missionary* direction to the thoughts and lives of our children?" is a question to be answered by the grown people, and I have half a mind to turn round and address myself to those upon the stage, but there are children *here* too. If I should ask this question of any child here who has learned the catechism, he could answer it correctly. This missionary work is a part of the duty of children, and it rests upon their parents, sponsors, teachers and pastors to train them in it. But I am afraid that all are not very faithful in this thing, sponsors think that the parents will do it, parents leave it to Sunday-school teachers and pastors, and we all leave it very much to Dr. Twing. We shall be better satisfied than ever, after to-day, to have him do it. We

need such a man to lead us in this work; even as the performers in this Orchestra, well as each does his part, need their conductor. If even these *artists* have a leader, *we* want a head in this work, for many parents, and others who would naturally guide the children, do not know what they should teach them. We need just such a man as we have. But in all your offerings and your prayers, children, remember that Christ alone can sanctify and make them acceptable; and remember, that He, the great Captain says, "Be thou faithful unto death, and I will give thee a crown of Life."

The Hymn, "Jerusalem the Golden," was sung, and then Dr. Twing said:—My dear children, I am not in the programme at all, but I want to thank you for your presence, and I want to tell you some good news. The General then proceeded to tell of the "English branch of the Domestic Missionary Army," an account of which will be found in another part of this Paper; and proposed having, at some future time, an International Review!

Bishop Potter came forward amid loud applause, and said: I am afraid your General is a very proud man to-day. And if he is not proud, I confess that I am. Children, I thank you from the bottom of my heart. I thank you for the cheerfulness that you have inspired in my heart to-day. I am about setting out on a long journey through my Diocese, and I shall dream of you and speak of you wherever I go. My confidence in the Church was never low, but, thanks be to God, you, my dear children, have raised it higher than ever. Now, you have been told something about the Old Guard; do you want to see one of them? (Yes! yes?) Well, here is one—Dr. Hill of the Episcopal Mission at Athens, in Greece, one of the oldest Missionaries of the American Church. Children, for thirty-eight years he has fought the battle of his Divine Master in a foreign land.

Now would you like to see a Christian Soldier of the regular Army? (Yes! yes! Here General Robert Anderson rose and bowed,) and when the children were quiet, the Bishop continued: One more of the Old Guard I must introduce to you—would you like to see one of the most earnest, working *Laymen* of the Church? Mr. William Welsh of Philadelphia, whom to know is to honor. (Mr. Welsh arose and bowed amid great applause.) The Bishop concluded by saying: Now, my dear children, when you have served the Church as nobly as these three Christian soldiers have done, you may call yourselves true Soldiers of Christ.

The venerable Dr. Hill then rose and said:

Young Soldiers of Christ:—I have been presented to you by the venerated Bishop of New York, as a "*Veteran of the old Guard*," and I will tell you in a few words *why* I have received this honorable appellation. First, on account of my *seniority in the service*. I enlisted seventy-six years ago, and was enrolled in Christ's Army when the water of Baptism was poured on my forehead, and I was "signed with the sign of the Cross, in token that I should never be ashamed to confess the faith of Christ Crucified, and that I should *manfully fight* under

His banner, and continue His faithful Soldier and Servant unto my *life's end*." I must tell you that the *Old Guard* of Napoleon, (of which you heard so much from the gentleman who made the opening address), perished at Waterloo more than fifty years ago; and when they were ordered by their victorious enemy to *surrender*, their brave commander exclaimed, "*The Old Guard DIES, but NEVER SURRENDERS.*" And so say *we* who have enlisted in the Army of the living God. We are "manfully to fight as *faithful Soldiers* unto our life's end." Then again, I am called *Veteran*, because I was *called to the front* forty years ago, and went to a distant country, six thousand miles from my native land, where I have *ever since* been engaged in "*active duty.*" In the war we have to carry on against the world, the flesh and the devil, there is no release. We must fight it out.

I am rejoiced to see so many young recruits who are to take the places of those who fall under the stroke of the conqueror Death, and go to their reward. The great Captain of our Salvation is a mighty Leader and a generous Leader, and He will assuredly lead us all to victory; for "He hath on His vesture and on His thigh a name written, KING OF KINGS AND LORD OF LORDS," and He is called faithful "and true." To His love and guardianship I commend you, and may He grant to each one of you,

"That having all things done,
And all your conflicts past,
You may behold your victory won,
And stand complete at last."

Rev. Dr. Montgomery then read the short concluding prayer and Bishop Potter pronounced the Blessing of Peace, and the Review was over.

This account cannot give much idea of the enthusiasm which prevailed during the whole time. Those who were not present must wait until a Review is held in their neighborhood before they quite know what it is like.

ACKNOWLEDGMENTS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from May 1 to June 1, 1868, from the following sources:—

MAINE.

Augusta—St. Mark's, for Bp. Neely.....	\$30 00	
Gardiner—Christ	32 00	\$62 00

NEW HAMPSHIRE.

Concord—Missionary Soc'y St. Paul's		
School, for Bp. Neely.....	100 00	
Manchester—Grace.....	40 00	140 00

VERMONT.

Burlington—Episcopal Institute, for		
P. C. M.....	8 70	
Fairfax—Christ.....	6 00	14 70

MASSACHUSETTS.

Beverly—St. Peter's.....	18 91	
Cambridge—St. Peter's.....	5 00	
Charleston—St. John, for Bp. Randall.....	200 00	
Dedham—St. Paul's.....	154 25	
East Medway—St. Clement's, for Co-		
lorado.....	10 37	
Groton—Family Box, for Bp. Neely.....	10 00	
Lee—St. George's, for Bp. Randall.....	7 00	
Millville—St. John's, for Colorado.....	10 00	
Salem—St. Peter's.....	74 40	
" Grace.....	12 00	
Springfield—Christ S. S.....	35 00	526 83

RHODE ISLAND.

Providence—St. John's Morning S. S.,		
quarterly pledge, for Bp.		
Lee, Iowa.....	125 00	
" St. John's, "S.," for May..	6 00	131 00

CONNECTICUT.

Birmingham—St. James'.....	91 50	
Brooklyn—Trinity, of which from Ma-		
bel's Mission. Box, 75c.;		
for St. John in the Wilder-		
ness.....	3 93	
Danbury—St. James'.....	11 27	
Hartford—Christ.....	154 27	
" S. S., Miss Davis Class,		
for P. C. M.....	6 00	
Helron—St. Paul's.....	9 00	
Milton—Trinity.....	5 30	
" S. S., for P. C. M.....	6 50	
Milford—St. Peter's.....	6 25	
" Lillie and Lulu, for Bp. Neely,		
Middle Haddam—Christ.....	40 00	
Newtown—Trinity.....	95 06	
New London—St. James', In Memoriam		
toward support of a		
Missionary.....	200 00	
New Britain—St. Mark's, add'l.....	16 00	
Norwich—"L,".....	5 00	
Oxford—St. Peter's, for Rev. M. Hoyt.....	5 00	
Salisbury—St. John's.....	20 00	
South Glastenbury—St. Luke's.....	18 50	
Stamford—St. Andrew's S. S., for Mis-		
sions under Bp. Armitage,		
30c.; Bp. Chase, 26c.; Bp.		
Neely, \$1 62; for Missions		
in Missouri, 15c.....	2 33	
Westport—Christ, of which from S. S.,		
\$42.50; for P. C. M.....	47 50	
" Memorial Church, Infant		
Class.....	1 00	734 41

NEW YORK.

Albany—Grace.....	8 14	
" St. Paul's, of which for Rev.		
M. Hoyt, \$15; for Rev.		
J. N. Lee, \$15.....	178 63	
Burnt Hills—Calvary, for School at		
Salt Lake.....	11 00	
Ballston—Christ S. S., for Bp. Tuttle...	50 00	
" Contents Mission. Box, for		
Bp. Neely.....	2 00	
Charlton—St. Paul's, for School at Salt		
Lake.....	17 00	
Fishkill—St. Anne's five cent coll.....	50 00	
Huntington—St. John's S. S., add'l for		
Rev. G. W. Foote.....	1 00	
New York—St. James', add'l.....	15 00	
" St. Thomas', for Bp. Ran-		
dall.....	553 01	
" Mrs. E. Haight.....	25 00	
" A friend of Mission, for		
Bp. Young.....	400 00	
" Mrs. T. H. Hubbard.....	100 00	
" Little Tuto's Mission. Box,		
Prot. Epis. Jews Mission		
School.....	1 00	
Troy—Holy Cross.....	100 00	
West Farms—Nealie and Ada Twings		
Mission. Box.....	2 25	1521 59

WESTERN NEW YORK.

Addison—Redeemer.....	3 53	
Bradford—St. Andrews.....	3 23	
Brockport—"M. H. W.".....	5 00	
Binghamton—Christ, of which Bishop		
Tuttle, \$2.....	53 50	
Batavia—St. James S. S., for Bishop		
Tuttle, \$19.42; Rev. S. D.		
Hinman, \$3.25.....	27 67	
Baldwinville—Grace.....	8 00	
Brownsville—St. Paul's.....	0 41	
Buffalo—Trinity, of which Bp. Clark-		
son, \$5; Bp. Whipple, \$10;		
Bp. Tuttle, \$5; Bp. Ran-		
dall, \$5.....	112 00	
Black Rock—Grace.....	27 00	
Bloomfield—"A. C.," for Utah, \$2; P.		
C. M., \$2; Bp. Tuttle, \$2,		
Cazenovia—St. Peter's.....	5 20	
Cape Vincent—St. John's.....	2 00	
Chittenango—St. Paul's.....	1 10	
Corning—Christ.....	11 20	
Clyde—St. John's.....	20 25	
Cherry Valley—Grace, for Bp. Tuttle...	5 00	
" From Young Soldiers...	1 00	
Guilford—Christ, Bp. Tuttle.....	6 00	
Geneva—Trinity, of which from S. S.,		
for Rev. S. D. Hinman,		
\$19.42.....	29 42	
Hammondsport—"A.," for Bp. Tuttle...	25 00	
" "P,".....	10 00	
Holland Patent—St. Paul's.....	5 00	
Hunts Hollow—St. Mark's.....	1 51	
Jordan—Christ, for Bp. Tuttle.....	26 52	
" "S. P. G.".....	5 00	
Manlius—Christ.....	3 00	
Mayville—St. Paul's.....	2 53	
Middleport—Trinity.....	7 00	
New Berlin—St. Andrew's.....	6 37	
Norwich—Emmanuel, for Bp. Tuttle...	10 00	
Niagara Falls—A friend's Missionary		
Box, for Rev. C. H.		
Albert.....	10 50	

<i>Oxford</i> —St. Paul's, Mission. Box, for Bp. Tuttle.....	4 00	
<i>Oakfield</i> —St. Michael's, for Rev. S. D. Hinman.....	7 00	
<i>Rochester</i> —Trinity, of which for Bp. Tuttle, \$5.....	21 00	
“ Christ.....	49 00	
<i>Sackets Harbor</i> —Christ.....	1 32	
<i>Sheneaults</i> —St. James'.....	13 00	
<i>Sherburne</i> —Christ.....	5 00	
<i>Seneca Falls</i> —Trinity, of which for Bp. Tuttle, \$5.....	39 30	
“ Trinity S. S.....	25 00	
“ A few Soldiers, for Rev. J. Haughton, N. H., \$5.16; Charlie Cowing, for Rev. J. W. Tays, \$5.15.....	10 31	
<i>West Hartford</i> —St. Stephen's.....	1 46	
<i>Westmoreland</i> —Gethesemane.....	2 00	618 33

NEW JERSEY.

<i>Newark</i> —Grace, Bp. Tuttle.....	5 00	
“ Trinity, for Bp. Randall.....	46 15	
<i>Orange</i> —Grace, for Bp. Neely.....	44 91	
<i>Plainfield</i> —Grace, for Nashotah.....	22 18	
<i>Summit</i> —Calvary.....	20 35	138 59

PENNSYLVANIA.

<i>Carlisle</i> —Of which for Bp. Whipple, \$23.92.....	42 43	
<i>Germantown</i> —St. Luke's, of which for Bp. Tuttle, \$10; Bp. Randall, \$11.....	21 00	
<i>Philadelphia</i> —St. James' the Less.....	100 00	
“ St. Luke's Memorial.....	2 00	
“ Mr. Booth.....	5 00	
“ By request of the late Mrs. M. R. Lewis, a member of St. Peter's Church.....	1000 00	
“ “J. E. H.” for Sugar Hill Mission.....	5 00	
“ “G. P. H.” of which for “Sugar Hill Mission,” \$100; for “K,” \$100.....	200 00	1375 43

PITTSBURGH.

<i>Clearfield</i> —“E. B.”.....	4 25	
<i>Meadville</i> —Rev. R. Smith.....	2 50	6 75

MARYLAND.

<i>Baltimore</i> —Trinity S. S.....	20 83	
<i>Hagerstown</i> —From Mrs. Campbell, \$5; from Mrs. Kennedy, \$16; for Rev. S. D. Hinman.....	20 00	
<i>Howard Co.</i> —St. John's.....	10 50	51 33

VIRGINIA.

<i>Charlestown, Kanawha Co.</i> —St. John's, for S. L. B. F.....	33 00	33 00
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LEGACIES.

Estate Mrs. Sarah Talman, less Government Tax.....	940 00
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MISCELLANEOUS.

“F.” for Bp. Neeley.....	100 00
“E. H. B.”.....	5 00
A friend for some Southern Church.....	4 00
Receipts for Young Christian Soldier.....	442 85—651 85

Total for month \$3,825.53, of which there has been contributed \$2,884.56 for special objects not under control of the Committee.

FLORIDA.

<i>Monticello</i> —Christ.....	21 50	21 50
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LOUISIANA.

<i>New Orleans</i> —“K.”.....	2 00	2 00
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OHIO.

<i>Cincinnati</i> —St. Paul's S. S., for Bp. Whipple.....	478 34	
<i>Youngstown</i> —St. John's.....	15 00	493 34

INDIANA.

<i>Indianapolis</i> —“Little round box,” for Rev. C. H. Albert.....	1 00	1 00
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ILLINOIS.

<i>Belvidere</i> —“W.”.....	1 00	1 00
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WISCONSIN.

<i>Madison</i> —Grace and S. S.....	25 62	
<i>Nashotah</i> —St. Sylvanus.....	42 12	
<i>Racine</i> —St. John's Chapel Racine College.....	14 82	
<i>Waukesha</i> —St. Matthew's.....	1 00	83 56

MINNESOTA.

<i>Belle Creek</i>	4 60	
<i>Red Wing</i> —Christ.....	41 50	
<i>Sauk Rapids</i> —Grace.....	1 00	
<i>Vasa</i>	4 75	
<i>Winona</i> —St. Paul's.....	27 00	
<i>Welles Creek</i> —Mr. Britton.....	5 00	83 85

MISSOURI.

<i>Kirkwood</i> —Grace, for needy clergy in South Carolina.....	50 00	
<i>Se. Louis</i> —Christ Ch. Chapel.....	15 00	
“ Trinity.....	192 50	
“ Proceeds Delegate Meeting, of which for children South Clergy, \$5; for South Clergy, \$10; and in memoriam of little child, \$4.....	520 53	778 03

NEW MEXICO.

<i>Fort Sumner</i> —From a chaplain.....	5 00	5 00
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UTAH.

<i>Salt Lake City</i>	25 85	25 85
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WASHINGTON TERRITORY.

<i>Port Townsend</i> —Two classes in S. S.....	5 50	
<i>Vancouver</i> —Rev. Dr. McCarty.....	5 00	10 50

CALIFORNIA.

<i>Petaluma</i> —St. John's.....	13 60	13 60
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YOUNG SOLDIERS OF CHRIST.

Receipts for month.....	450 39
Total since Jan. 1, 1868,.....	\$4720 12

Total.....	\$3,825 53
Amount previously acknowledged.....	80,622 63
	\$89,448 16

DELEGATE MEETING OF THE BOARD OF MISSIONS

HARTFORD, CT., *May*, 1868.

The opening services were held on Sunday evening in Christ Church. The Bishops of Connecticut and of North Carolina, with Clergymen, Delegates, and many others interested in Missions, were present. Evening prayer was followed by the

SERMON BY THE RT. REV. THOMAS ATKINSON, D.D., ETC., BISHOP OF NORTH CAROLINA.

St. Luke, XII. 48: *Unto whomsoever much is given, of him shall be much required.*

The Bishop said that the passage from which his text was taken is a call to an examination of the heart. It points out first the gifts which God has bestowed upon us; then the responsibility that is the consequence of these gifts. That servant which knew his Lord's will and did not do it, shall be beaten with many stripes. Mere negligence from those who stand in the light of God's truth will be more severely punished than the far greater sins of those who are walking in darkness. Every gift is a trust, of which an account shall be required. The gifts may be unequal, but each brings its own peculiar responsibility. These thoughts are intended first, for the Clergy, but they are not for them alone; all God's people are in one sense a royal priesthood. If of him to whom much is given, much will be required, how much will be required of us! Great gifts have been intrusted to the Church in this country. Our religion is free, not only by law, but by public opinion; even personal prejudice is less strong here than elsewhere, and each man is left to follow his own unfettered belief, in his religion. But we are set in the midst of peculiar dangers. Our population is increasing with alarming rapidity, while no provision is made by the State for religious teaching. If we have a larger scope than other nations for individual choice, our people are more in danger of wandering away from the right paths. The schisms of other lands take root easily among us; even Mormonism has found a congenial home in our western borders, and there has recently been committed to our care an alien race, strongly tinged with the superstitions of their barbarous ancestors. It is hard for the men of this land to find the truth; but that truth once found, there is no restriction to prevent our following it. Our national character is not yet formed, and nowhere is there greater need of missionary work than among our people, for it is not yet decided what we shall be, and the great question is open, whether we shall bow to the dominion of Rome, or follow some new device, such as are constantly springing up on every hand.

The most powerful nation upon earth is growing up in our land. What spirit shall possess this giant? Shall it be good and true—a blessing to the world; or

shall it be like the rapacious wild beasts of Daniel's vision? What shall our future be? Never since the days of the Reformers, or perhaps since the time of the Apostles, has a greater question awaited its answer. What Church shall be the guide of this nation? I am not one to declaim against the Church of Rome, but neither am I in favor of it. That Church has much to make her attractive to the people; her paintings, her music, *her vast extent*—lifting up a voice of such power that she seems able to do all things. Yet with all this she is not qualified to rule nations, or even to retain them to herself. France has for seventy years renounced her exclusive authority; Italy is throwing off her dominion; Spain is almost ready to do the same. Contrast the present state of the times with the days of Hildebrand, of Boniface and of others in the past, and see how Rome has lost the nations. The world is less ignorant than it was. Rome has made matters of mere opinion articles of faith, and in so doing she has made herself a sect instead of the *universal Church* which she claims to be. It is not for her to rule this land. Can the Protestant bodies around us do it? Let us admit that they have done much; but they are not safe depositories of faith; individuals belonging to them have exhibited beautiful fruits of grace, but the bodies themselves have always shown signs of decrepitude even in their youth. Heresy always follows schism. Who sit now in the seat of Beza, of Calvin, etc? We are not to glory in their decay; we are to take shame to ourselves that, with the greater gifts bestowed upon us, we have not done more; we to whom has been given Achsah's dowry of the upper and the nether springs. Our Church here is in the minority; but it is a most remarkable minority, with its wealth, its intelligence, its high social position. These are trusts given to us—what shall we do with them? Ought we not to feel that Christ has appointed us to leaven the whole mass? And must not this great work be done by the Church which has retained both order and faith? When we consider how much is to be done, and how little has yet been accomplished, our hearts may fail within us; but let us look back through all the ages—how slow, but how steady, the progress has been. The Church is small in this country now: but as Galileo said of the earth: "*It moves.*" As we look back we see nothing to make us boastful, but nothing at which we need despond. America was not settled by Churchmen, and Virginia, the most churchly State of all, was for that very reason unpopular during the Revolution. We struggled, too, for years without Bishops—as a court without a judge, a monarchy without a King, the trunk of a tree planted without a root; yet the Church retained life and grew, attracting her adversaries and keeping her children around her, using her influence for peace in the midst of discord. We *have* a power—how shall we use it? Unto whomsoever much is given, of him shall be much required. Much shall be required of the Bishops, much of the Clergy, much of the people. How shall this power be used? In great part by extending and upholding Missions. The harvest before us is great, and we must pray for laborers; but prayer without work is mockery. Every where our work is needed. There are waste places

even in our best Dioceses, causing shame and sorrow to the Bishops. I doubt not that even in this Diocese, where the Church population is greater in proportion than in any other State, the Bishop could tell of many places where the seed has not yet been sown. Then look at the West. What a future is before it! The men of the West are becoming masters of the country, and it depends upon their religion to determine what sort of masters they shall be; for man is *what he believes*. The Church must say what they shall be in the future. And the Church is showing its power at the South. In my own Diocese, for example, though we have not quite so many Clergymen as formerly, and though I have been absent during part of the time, there have never before been so many confirmations or so many candidates for the Ministry as now. The colored people need us greatly. As a race, they are dwindling away; no one can live among them without perceiving this. They are indolent and improvident; they do not take care of themselves or of their families; they are exposed to disease, and take little care of themselves in sickness. There is a new town of these people opposite Newbern, where, in one year, a single man supplied two thousand coffins, besides those made by others; this in a place of some ten or twelve thousand inhabitants, while no infectious disease was raging! It is true that the mortality is greater in the towns than in the country.

And what are their religious opportunities? Those who are not in the towns are almost left to themselves to fall into any superstitions. It may be asked, what can the Church do? "She hath done what she could," are words that have gilded a name that shall go wherever Christ is preached throughout the world. True religion will cultivate what the colored people need; *we* are calculated to give it to them. Our Church has what they need—the Creed, the Lord's Prayer and the Ten Commandments. Our requirements are of a practical nature, and we meet their wants by teaching them to *believe* right, to *pray* right, and to *do* right. It is the true Church for *all*—for the highest and the most cultivated, yet, above all, for this people. They seem to perceive this. It is among the good results of the changes they have passed through that the Church has free access to them, and they are glad to welcome it. At home, at the West, at the South, everywhere, a great work is to be done. God seems to ask if we will do it. We *will* do what we can.

Rev. Dr. Twing arose to announce the second session and to speak a few words. He said in substance: the Delegates do not wish to do all the talking at the meeting. We hope that the Clergy and Laity of Hartford and its neighborhood will take part in the discussions, and, more than that, we wish them to come together for something higher than discussion—to pray that God will send forth laborers into His harvest. We want you to meet with us, to suspend your ordinary work, and to pray for the blessing of Him without whom nothing is strong, nothing is holy. In the latter part of April I traveled eleven hundred miles to meet the friends of Missions in St. Louis; and if I had been obliged to travel to San Francisco for *such* a meeting, I would have been well repaid. We

felt that God the Holy Ghost was with us there, and we trust that He will be with us here, for without His help we shall fail.

After announcing the other sessions of the meeting, Dr. Twing added: May the Churches be filled to the utmost! We will not press you for money—we need it; we are crippled in our work for the want of it, and it is a shame to the Church that it is so; but if you will come and take part in our meeting, we can well go home with small material offerings, for the spirit here aroused will remain among you to do its work. Do what you can now, and throng the meeting at every session.

MONDAY MORNING.

After prayers in St. John's Church, Bishop Williams welcomed the Delegates in his own name and in the name of the Clergy and Laity of Connecticut, and said: I hope it will be for good that this Delegate Meeting of the Board of Missions is held here, where we may find much encouragement in missionary work; for during fifty years every Clergyman in this Diocese was sustained by a missionary society—that for the Propagation of the Gospel in Foreign Parts. Many times it was thought that it might be better to give up the work in Connecticut, but it was not given up, and we owe very many blessings to that Society; and now the Church is stronger here than in any other Diocese. I know better than others can, the desolate places in our midst, but I call attention to our progress because our danger is impatience, and we find here the example of patiently working and leaving results to God. The Bishop expressed his regret that pressure of business would prevent his remaining through all the sessions of the meeting, again welcomed the Delegates to Hartford, and reminded the congregation that the morning discussion was to be informal, and that remarks were desired from any one; said that these remarks were not resolutions, and that he was always thankful when men meet together without the ability to vote.

The subject for consideration was: "*A knowledge of the needs of the missionary field essential to a proper measure of interest, effort and liberality on the part of the members of the Church. Means of extending this knowledge.*"

Bishop Atkinson said: In undertaking the duty of opening this discussion, the main difficulty is that the subject is almost a truism; yet such subjects often need to be brought *home* to ourselves. We need to know *facts* with regard to missionary work, instead of hearing abstract discussion. Holy Scripture is a narrative of facts; had it been uninspired we should have found there a laying down of broad principles, and then a regular system of theology. Instead of this we are taught what God *did*; we are taught faith by the example of Abraham's faith; purity and trust by the story of Joseph; we are taught of our Lord by the simple recountal of His words and deeds. So if we would interest others in missionary work we must give them facts. Dr. Manton's one hundred and nineteen sermons on the CXIX. Psalm are said to have made Lord Bolingbroke an infidel. The abstract often repels instead of attracting.

From the skillful use of facts came the power of the medieval and post medieval Clergy. The Friars owe their great influence to their representation of facts, even though they may have been *false* facts. So with the most popular preachers of our day; they carry the masses with them by their use of facts, even though these facts also may sometimes be fabulous anecdotes. There is good sense in the thought given us as the subject of discussion to-day, for reasons make little impression; hortatory addresses are like water poured upon a rock—they flow off and are forgotten, but the facts remain. In illustration of this I will give you a fact related twenty-five years ago or more by Bishop Meade. He was a zealous member of the Colonization Society, and a Presbyterian at the time. He wanted his congregation to care about the Society, in which he was so much interested, and instead of preaching sermons about it, he studied the newspapers and collected information about Africa, interesting accounts of adventures, and anything else that might gain the sympathy of the people, and read these facts to them. One result of this plan was, that a person who was not himself religious, subscribed a thousand dollars to the cause. There is no speaker so eloquent as the subject upon which he speaks. The West, the South, even Connecticut itself, can give many facts to show the need of missionary work; there are people all around us who scarcely know more than the name of our Saviour: tell these facts to the people and let them work. It is wise in the Church to supply facts by sending out THE SPIRIT OF MISSIONS. The Clergy in their parishes may accomplish much in the same way, for much may be done by one who tells things that he believes.

Bishop Atkinson then invited others to speak.

Rev. Dr. Clark, of Waterbury, said that this generation is working under the disadvantage of not having received proper instruction in childhood. It is very difficult really to interest those who have not been rightly trained. The true material from which working Christians may be formed is found in those who, baptized in infancy and brought up as children of God, *ask* in modesty and sincerity to be confirmed; these are the ones who set apart a portion of their means for God's service, and who are never anything else than disciples. There is a strange idea held by some that after childhood must come a period of recklessness and sin, to be followed by "conversion." Such was not the teaching of our Lord, when he took children in His arms and blessed them. After "conversion," these untrained Christians are not the class to work. They may read THE SPIRIT OF MISSIONS once, but then they neglect it; those who have spent some years in sin are not the ones to be relied upon. We look forward to a generation who will love these things.

Mr. William Welsh, of Philadelphia, called the attention of his hearers to the present season of the Church's year. We are waiting for Whitsun Day: do we feel the need of the descent of the Holy Ghost? We are ourselves the first missionary field; and just in proportion as we feel the need of God's Spirit in our own hearts, will we teach others. A year ago, a plain, farmer-

like man stood up in one of our cities, and gave us the embodiment of Christianity. The missionary field in his heart had received the Son of God, and he went to do or die. He spoke only a few words from the heart, but he forgot all but Christ, and the tears of those who heard him could not be restrained. A few weeks ago a letter from this same man was printed in some of our Church periodicals—a letter written to the boys of a Bible-class. It told simple facts, but everything of which it told was *seen*—the little log-cabin in which he lives, the *Gospel Messenger* fastened against the walls, the poor Indians begging for biscuit, the gold diggings. I will read an extract from another letter received from the same Bishop. He says: "The man of all the town with whom I take most comfort in talking about the blessed word of God, and the hopes of *the Home* hereafter, is an old woodsawyer who comes often to my cabin, and who, however much despised by the godless here, has in his mind better knowledge of the Holy Scriptures, and in his heart deeper and more comforting faith, than any on else I meet.

This is the character of the people whom you and I have been sending out West. We have sent Bishop Tuttle, and we must pray for him. Hear another extract from the letter about that poor wood-sawyer: "Ah! if God please to bring me safe to the *Home* above, through the dear Saviour, I am certain I shall meet there, and among those near Him, my kind and prayerful wood-sawyer friend, who now, by his patience and kindness and faith, helps me more than the world knows." Now there is our man of God, stayed up by just such people as we shut out of our Church here. *He* finds them within reach, and they *are* within reach. We have been told of the one hundred and nineteen sermons on the CXIX. Psalm that produced infidelity. I could tell you an answer to infidels. I have seen refined Christian ladies going among rough, unbelieving men of the working classes, laboring for their good and for the good of their families. Were those men infidels in the presence of these women? No. Our Bishop in that little cabin, when forsaken by others, is upheld by that poor wood-sawyer. Let us thank God for THE SPIRIT OF MISSIONS and the knowledge that it gives us. If our children were in these waste places, without help or guidance, would we not send it to them? These people *are* our children. We have a Church able to supply all their needs, and the responsibility rests upon the whole of our Church. Does it not seem a monstrous thing to shift all this responsibility on the Clergy? I will relate an incident, something that I know to be true, for I saw it all myself. I went to talk to an old man—a man irreligious, profane and intemperate. A little child, only two and a half years old, was in the room. I could not reach the old man; he thought he had not done any harm, and all that I could say seemed to make no impression upon him. But the child listened and realized what I wanted. She climbed up and tried to get the Bible, and when her mother gave it to her, she took it to her grandfather and plead with him until, through her childish efforts, his heart was softened; and now she and

grandpa go to Bible-class together. She led him to God's house, and now the old man, as well as the father and mother of the child, have all received Confirmation. This is no fiction. Even little children can be interested in working for Christ and we need not send infidels to Bishop Tuttle, but those who will stay his hands.

Bishop Williams said: I am thankful for the mention of Bishop Tuttle. His is an Apostolic work, if any is. He went to his distant and lonely field to *stay*, and he will not *leave* it. The Church does not realize the heroism of his course, but the appreciation will grow. I will also read an extract from a letter; it is written by one of Bishop Tuttle's clergy: "You will pardon me for mentioning particularly the good works of *one man*, whom the Bishop met in Montana, for he has done more for the Church in this jurisdiction than all *the Church put together*. In Virginia City he has given a lot of land to the parish with a furnished house upon it for a parsonage. He has given a complete set of communion vessels; is to furnish entire the chancel of the church now building in Virginia. On his way East he tarried with us a week, not wishing to travel during Holy Week. Learning that our communicants were to make their offerings on Easter Day for a Communion Service, he begged Mr. Foote to allow him to take the amount with him to New York and send on a complete set, he paying all deficiencies and sending on, express paid. He established a scholarship in our school, and paid a year's tuition in advance. He ordered a handsome study table for the Bishop, to cost about \$125. What other good works he may have done for us here we know not, for, I believe, the Bishop is ignorant of the name of his benefactor in Virginia City. And this man is an Irish *Presbyterian*!"

Not a Churchman at all! and yet doing more than Churchmen for the Church! Is this creditable to us? As long as we do not pray enough and depend mostly upon money, we shall be crippled. We do not want the people to stop giving money. We need it. We force Bishops to leave their posts to get it, but it is a wrong system. Money must be had, but if we put the prayers first, we should obtain a blessing from God and the money too. Pray and you *will* give; you cannot pray honestly and not give.

Dr. Clark urged the training of children aright, and told of a Missionary serving the Church in three stations at long distances apart, but his three children were dedicated and guided to God's service; those children grew up, and now one of them is the wife of Bishop Tuttle, another is the Rev. Mr. Foote, who is helping the Bishop at Salt Lake City, and another daughter is devoting herself to the work of teaching.

Rev. Dr. Twing.—And another son is in New York studying for the Ministry, that he may go to Salt Lake.

Rev. Mr. Harriman.—We are receiving information, but we have not heard how we can help in the work. Should we not have information oftener than once a month? THE SPIRIT OF MISSIONS should give us more facts. Can we not plan a way of having missionary knowledge more widely circulated?

Rev. Mr. Gray.—Last year I organized in my parish a monthly missionary society. We kept a book with the names of the parishioners and the sums that they promised to give. I collect information for the people from *THE SPIRIT OF MISSIONS*. We have again taken steps to have itinerant Missionaries. If Rectors would follow this plan of collecting information for their people, many of whom do not read for themselves, they would find the benefit of it. If I had only taken collections from my people, the amount received would have been only fifteen or twenty dollars; but with this system we have raised two hundred dollars within the past year.

Rev. Mr. Chandler.—For nearly four years I have been traveling and presenting the claims of Church work from place to place. I have always found facts my best argument. Our laymen deal with facts during the week, and a simple presentation of facts is more effective with them than a sermon on covetousness. A short time ago I went to a church in Boston, where a Missionary Bishop had recently collected fifteen hundred dollars for his special field. The Rector told me that it would be useless for me to present the claims of the general work; nevertheless, I might have the pulpit. I stated that specials did not assist the Committee, and crowded the time with facts. The Rector was astounded when I received five hundred dollars from his people; and the largest contribution came from the person who had given most largely to the Bishop of Nebraska. We should have more facts in *THE SPIRIT OF MISSIONS*, but our Missionaries do not write them. If the Bishop of North Carolina would give such facts as he gave last night, they might have great effect. A Rector in my city gives a digest every month from *THE SPIRIT OF MISSIONS*, and the result is seen in the very large contributions sent from his parish.

Bishop Atkinson.—What has been said deserves consideration. It might be well if the Editor of *The Churchman*, here present, would give a column of his Paper to missionary information. *THE SPIRIT OF MISSIONS* has been very much improved; but perhaps it might be better. Missionaries do not think they have anything of importance to tell, and much that might be of value is never sent to the papers.

Bishop Williams.—*THE SPIRIT OF MISSIONS* is the heavy artillery (laughter). I do not mean that it is heavy in an uncomplimentary sense. But the other periodicals, such as the Paper published here, might help on the work by publishing facts. Let them be real facts; not such as the Bishop of Oxford meant when he said that nothing lied like figures, except facts. More information in *THE SPIRIT OF MISSIONS* and a column in the various Church Papers, will do much; but the Rectors must work. A worthy Pastor once made a missionary appeal to his people. He first proved that the Church was a missionary society; then that it was the duty of people to give, and made up his sermon chiefly of arguments, leaving space for a few facts at the end. He asked me what I thought of the sermon, and I made the mistake that Bishops sometimes do make—of thinking that he really wanted to know my opinion. I told him

that I thought if he left out all the sermon but the facts, it would be an improvement. I was a suspicious person, in his opinion, ever after. I think that THE SPIRIT OF MISSIONS *does* come up to the work. Let the papers and the Rectors do their part, and the work will be done.

Rev. Dr. Twing.—I was glad to hear Bishop Atkinson's suggestion about improvement in THE SPIRIT OF MISSIONS. The Missionary Correspondence is the most difficult part of the editorial work. The Missionaries must give reports, and often the letters sent us contain really nothing for publication. I wish that the Bishops present would bring this matter before the Board, that a change might be made. It would be well if the reports should be sent to the Bishops, and that they should prepare an abstract of the work in their own fields.

MONDAY EVENING.

After prayers at St. John's church, Bishop Atkinson introduced the Rev. Mr. Morrell, Secretary and General Agent of the Foreign Committee.

MR. MORRELL'S ADDRESS.

The topic discussed this morning forms a fitting introduction to the subject of this evening,—“*A knowledge of the needs of the Missionary Field essential to a proper measure of interest, effort and liberality on the part of the members of the Church.*” This applies to all the missionary work of the Church. This work is divided into three departments—the Domestic, the Foreign and the Freedman's, and it is my privilege to address you in behalf of the second of these divisions; not that the different parts of the work conflict with each other, but the fields are too large not to be divided. I must not stay to notice the popular objections to Foreign Missions, but refer you to our Lord's command: “Go ye unto all the world, and preach the Gospel to every creature.” One subtle objection, however, I must notice, and it is an objection for which information is the best cure. It is said that our own nation is so large, and there is so much for us to do at home, that we must be excused from going abroad for work. Would you have this nation follow the example of England? The English will tell you that they neglected their Foreign Missionary work one hundred years too long. England is ashamed of her neglect of India. We are sending our ships to India, Africa and China, and are gaining money from them; and woe to us if we do not follow our commerce with religion! Look at China with its vast extent, its sixteen provinces, with a population of one million inhabitants in the capital of each province. They have a literature and some science and civilization, but they are without God. Their religion is so debased that their pirates are allowed to land upon an island and offer sacrifices and implore the blessing of the gods upon their work of murder. The Buddhist shuts himself up and repeats three hundred thousand times the name of his false god as his only prayer. We have advantages over past years for the work in China; the Bible has been translated into their language, and pro-

clamations in some provinces have been made forbidding the worship of idols and protecting the Christians. So little aid was sent to China during the war, that the Missionaries were obliged to sell a part of their property and disband their boys' school; they also suffered great loss in the death of Bishop Boone; yet we have a stronger Church there now than in former times. Thirty-eight have recently been confirmed; two boys from the disbanded school, educated *here*, are now preparing for the Ministry; the Chinese have selected an American as their Minister abroad, and their Prime Minister desires *Protestant* Missionaries. Japan, also, with its thirty millions of inhabitants, is taking school-books from our country, and wishes to make our language the basis of the instruction of its children—reminding us of the Prophet's words: "Then will I turn to the people a pure language, that they may all call upon the Name of the Lord, to serve Him with one consent." The sad truth about Japan is, that it is already opening to us faster than we possess it. The Romanists are there and others, but we have no church among this people.

Turn with me to another field—Africa. We are under obligations to this people for reasons which we need not state. Last evening we heard how well adapted our Church is to the negroes at the South; she is equally well adapted to the work in Africa. At Croziersville the people are very anxious for a church building, which would cost one hundred dollars. Thirty dollars towards this sum has been supplied; who will claim the privilege of sending the rest? It has been urged that Africa is unhealthy; but Bishop Payne has lived there for thirty years and Mr. Hoffman served seventeen years. But suppose it is unhealthy. There was a certain regiment at Waterloo to which, in answer to every appeal for relief, Wellington only said, "Tell them to *stand!*" They did stand, and in the morning every man was there—dead; but the battle was won. I have not time to speak of other fields, but from all comes the cry for more laborers. Let us work and pray for the time when the heathen shall be given to Christ and the shout shall go up from all lands Alleluia, for the Lord God Omnipotent reigneth, and the Kingdoms of this world are the Kingdoms of His Son!

Bishop Atkinson introduced the Rev. Dr. Matson Meier-Smith, who spoke as follows:—

DR. MEIER-SMITH'S ADDRESS.

Subject: "*The Conversion of the world to Christ, to be looked for, prayed for, hoped for and labored for, by the Christian in every age till the Lord come.*"

It seems to me that a sentiment like this needs nothing said in its favor; it commends itself to all. If needful, I might appeal to others than Christians, for godliness is profitable for this world as well as for the world to come. Religion does material good; it reduces the material of suffering and disease. Converted men crossed the seas and settled our country, and converted men have carried commerce everywhere. We feel that in the conversion of men rests our strength and our protection in this land. Unbelieving men once undertook to

found a settlement; they determined that they would allow no religion there. Emigration came to their doors, parted and passed them by, no one worth having would stay with them. They saw their folly and, to save themselves and bring converted men among them, they at length built a church and sent for a Missionary. Where would your Thanksgiving Days, and all the blessings of your homes be without religion? But there is higher ground in this thing. It is great gain when one man is converted; great in worldly ways, but greater far in spiritual. Take St. Paul for an example; look at him first in himself and then in Christ—from an ardent persecutor he became as ardent a Christian; as indefatigable a builder as he had been a destroyer. What was the matter with him? He had gained a new purpose; he was serving a new Master. Christianity is not merely repentance, but a turning from serving sin to a *working* for Christ, a service more than a being saved. It lifts a man out of himself, and, from having nothing to do that is not earthly, everything that he does is raised. His manhood is not destroyed, but sanctified. Every conversion is a reproduction of Christ, though all do not show Him forth in the same way. Conversion is also a union with Christ. They who are converted are made one with Him, they abide in Him and He in them, and at last they shall be raised up *like* Him. In the conversion of the world, the millions converted are not changed for time only, but for eternity. Christ who passed by the nature of angels, to come down to our nature, has passed by their nature again to take our nature up with Him to Heaven.

Transmission, from the wreck of our apostacy to the right hand of God, and this for the millions, this is the calling and obligation to which we are set apart in Baptism, Confirmation and Communion. The Church may grow from generation to generation, but only through the supernatural work of the Holy Ghost, given chiefly in answer to prayer, can she bring in the millions to Christ. "The salvation of the world to be *hoped* for," we plant ourselves for our hope upon what God has given, not man. We survey the Church,—why has she not died ages ago? That she has lived, in spite of all, is a pledge for the future. From His throne in heaven our Saviour looks down upon the nations, expectant waiting through light and darkness, until every knee shall bow before Him. Oh, then, look we for it, pray we for it, hope we and labor we for it, until it *be*. For this end *shall* be, and Christ shall reign in all the earth.

TUESDAY MORNING.

After prayers, in Christ Church, Bishop Williams expressed his regret at being obliged to announce the unavoidable absence of the speaker appointed to open the discussion, and named the subject for consideration: "*The connection between Prayers and Alms in the Gospel system.*" "*Thy prayers and thine alms are come up for a memorial before God.*" He said: A strange sight there was, in Judea on the conversion of the Centurian Cornelius. At Jerusalem stood the Temple of God, and synagogues were scattered over the land, while on

the border was a town filled with Roman soldiers and all the evils that are to be found in a frontier garrison; but not to the Temple, not to the synagogues was the angel sent. In the garrison town was a Gentile who held to the worship of God, and whose prayers and alms had gone up for a memorial, and to *him* the angel came. Will our prayers and alms have equal avail? The fact stands forth from God's Word, that prayers and alms are joined together. Bishop Hall, says: "Prayers without alms are a mockery; alms without prayers a profanity."

The Bishop called upon Dr. Vinton, of New York, to open the discussion.

Dr. Vinton, said: Why is the connection between prayers and alms so indispensable? What is meant by prayer? It may be mere sentiment, something that even the brute may partake of, for the horse and the dog may be moved by music. If our devotion be mere sentiment, it is not prayer. Prayer involves a deeper idea: it is an approach to God; it is voluntary; it implies the surrender of ourselves to God—consecration. What is consecration? It is laying ourselves wholly before the throne of God; it involves alms-giving and self-devotion of all sorts. As prayer may be offered as a duty, a means of gaining Heaven, so a man may give alms to purchase salvation; but this is not benevolence. Prayer and alms are twin children of one mother, manifestations of one power—the two are *one*. To separate them, is as though a man should maim all his powers but one. It is not enough that we have devotional sentiment; this must deepen into benevolence, that makes us long to do as He did who came to suffer and to die out of purest love.

Bishop Williams announced, that the time had come for him to leave the meeting; expressed his regret at this appearance of inhospitality; thanked the brethren for coming; and said, that he could only pray for a blessing upon them and bid them farewell.

Rev. Mr. McKnight—Prayer and alms are as inseparable as cause and effect. The practical question is, how can we increase the contributions in our parishes? In my own parish I have cards upon which each member pledges what he or she will give to Domestic, Foreign or Diocesan Missions. In this way all is not left to chance. Often one-half or one-third of a collection is lost by the absence of people from church when the collection is made; but we do not run this risk when the sum to be given is decided upon beforehand. This plan also leads to discrimination in giving; it tends to educate the conscience. A card with the objects before them will make people think how much they ought to give yearly to each object. There is too much keeping back a part of the price among us. In the Jewish Church one-tenth of the income was given to God. We ought to average one-tenth some giving more, some less. What could we not do with such offerings! If I can judge of the harvest from the first-fruits, our offerings will be trebled by this system of cards.

Rev. Mr. Harris.—I should like to shake hands with the brother who has just spoken; I hope to do so after the meeting. I have not applied his system in

all its parts in my own parish, but I have had each parishioner put down how much he would pledge weekly for Diocesan Missions. I also held a missionary meeting, which did much to increase the interest. Even the children took the matter up and went to work. One hundred dollars was the utmost that I had expected to raise, but two thousand has been given and pledged. Mr. Harris proceeded to read a statement of the amounts received by various theatres in three months, to show the enormous sums made up from trifles given without effort. He added: We in the Church are not guided by common sense, as we ought to be. If we would attain the largest results, let us follow the example of the early Church and be guided, first, by the Spirit of the living God, and then by common sense. When the early spirit of self-consecration returns, nothing can stand before us.

Rev. Mr. Gray.—Prayers and alms of old always went together; people who came to the Temple brought alms with them. Prayer is asking God for something we want, as a little child comes to its parent, trusting that it will receive. Now those who have asked and received will want to give. If I feel that God has blessed me with spiritual gifts, and I pray that He will give them to the heathen, will I not also try to do my part to carry on the work? And if my heart is stirred by hearing of Western Missions, and if I pray for them, will I not also give? We can no more pray without helping than we can engage in worldly business and pray without working. Christian people who give less than one-tenth, give less than the Jews, and we ought to give more than they.

Mr. Welsh.—I feel deeply moved and thankful that the Committee remember their greatest need. Those engaged in the machinery are apt to forget the true source of all the power. We must remember that it is only by prayer that alms can be brought forth. Nature is an interpreter of God's laws. The smallest plant is moved by the sun and influenced directly from heaven; it exhausts the seed in full confidence that God will do the rest. The system of tithing is not the Gospel system; it was not the limit of the Jewish offerings. The tithes were *taxes* for the support of the Priesthood; when a man of whom we read, grew rich as a tax-gatherer, it was the half of his goods that he gave to the poor. We are to engage more earnestly in prayer, and then we shall have more fruit. Do we offer special prayers with our alms? Do our Clergy gather the poor, that they who have nothing else to give may offer their prayers? When we complain of failure in our agents, have we upheld their hands with our prayers? There is danger of our courting the rich because they can *do* for the Church; but we may gain a hundred-fold more power if our alms are prayed over. God is waking us up, and this very sentiment given us for discussion is an evidence that this is true.

Rev. Mr. Purves.—Our great High Priest is our Intercessor in Heaven; through Him we receive our blessings, and through Him we make our offerings. He lets down His golden censer, and we should put therein our prayers and alms, that He may offer them before His Father. Cornelius acted on principle. He

was a devout man who feared God with all his house, and can we doubt that his household had united with him in his prayers and alms. He prayed at the ninth hour, the hour of evening sacrifice, as a *systematic* worshiper. It was a matter of principle that led the widow to give her mite, and the mite was all her living. Hence if our prayers and alms are to be accepted we must be devout, pray always and be systematic worshipers. We ask for *daily* bread and we should always be giving. Let us Like Cornelius serve God with all our household, even to the little child, and the angel will descend to bless that house. Christ loves the *whole* world; it has crucified Him, but He loves it, and if we have a spark of His love we will endeavor to follow Him. The law of the tenth is binding upon every man, but we owe not only the tenth, but ourselves and all that we have.

Rev. Dr. Henry.—I have no experiences to relate, for most of my life has been passed in an academical professorship, but I think much of this work must be left to the wisdom of the parochial Clergy.

Rev. Dr. Twing.—Then you can dispense with General Agents.

Rev. Dr. Henry.—We would not dispense with *you* Sir. It might be well if the Fathers of the Church would form a plan for bringing the private soldiers into the field, that the Pastors may say to their people, 'the Church requires this and this of you.' America will be the great centre of the world, civilization follows the march of commerce, and Asia and Europe meet at New York. If America is the centre, it must be the civilizer and christianizer of the world. That word, common sense, that was suggested, must come into the subject. We must be, as, thank God we are, pioneers in the West.

Rev. Dr. Clark.—I do believe that this thing is almost entirely in the hands of the Pastors. People are sometimes fearful that they may injure their own parish by giving much to outside work. There is an anecdote of a colored clergyman who said, "If I could see a church ruined by giving I would climb upon that church to the very top of the roof and there I would say, "Blessed are the dead who die in the Lord!"

Dr. Vinton.—Two lines of thought have been pursued separately as though they were not one. There is a vital connection between prayer and alms, but methods are never vital. No methods are *always* successful. I think that every method will wear out, and sometimes a new method is better than an old one simply because it *is* new. The only Apostolic method is, to offer our gifts in God's sight, and, as ye have received, freely give—all that ye can—not tithes, which are taxes. In building the tabernacle the people brought and brought until they were ordered to stop; they were building for God, and they gave from the heart. This is the vital point; *the love of Christ constraineth me*. The parish Clergy neglect the matter of teaching their people to give; each one should bring facts before his people, and let them see that his own heart is in the work. We may practice a system, but it is the special occasion that animates, we do need our special agents. We do not, after all

need money so much as men. Give us the men to stand and say "send us," and the means will not be lacking. We can only gain the men by praying for them. When we have the spirit we will have the alms.

Mr. Welsh.—When I see how much pains is taken in sinking shafts to reach the purest springs of water, I feel that we need just such speeches as that to which we have been listening. I went once to ask a miser for money and I wondered how I should move him. I asked him if he had ever enjoyed any luxury, recalling to him in this way recollections of his childhood and then offered him the privilege of having a luxury now. He gave me five hundred dollars, for the right spring had been reached. If all the Bishops would unite in forming a little prayer to be sent out with the missionary appeal, and to be offered in private and in the family, during the week, the collection might be taken on a rainy day after that, but the money would come. If this prayer is sent out, and offered up, we will have touched the spring.

Rev. Mr. Harris.—I do not want it to be supposed that I think a system anything in itself. The system of which I spoke was prayed over, by little children, by a poor cripple, and by many others.

Rev. Dr. Twing.—I think that methods will have life if they are called up by vital needs. We lack men because we do not realize that we are bought with a price. Just so far as we realize this and become a living Church we shall have the sons of our wealthiest people thanking God for the privilege of offering themselves for the work. I do not wonder that those methods at Chestnut Hill did not fail with the little children and the poor cripple praying for them.

Rev. Prof. Mallory.—I would have risen before, but I am not a parochial Clergyman. I feel that there is danger in these discussions of not reaching principles. A knowledge of facts is very desirable, but all our efforts and liberality should spring from love to God. Mere giving is not charity. We may give for our own sake. Love to Christ should be the only motive for giving. Our offerings, like our prayers should be free. No Rector goes to his parishioners to ask how many prayers he will give during the year.

TUESDAY EVENING.

After Prayers at Christ Church, Bishop Neely introduced the Rev. Dr. Twing, Secretary and General Agent of the Domestic Committee.

Dr. Twing said—There is perhaps some fitness in calling upon me to make a statement in behalf of Domestic Missions, yet I could wish that another were to make the address. I am tired of hearing myself speak upon the subject, and others may be tired too, I must ask to be excused if I repeat things that I have said before. Dr. Twing then proceeded to give a report of the number of Missionaries of the Board, in the different States and Territories, and of the amount of the stipends that they received, ending the report with the announcement that we have, in the Domestic field, four Missionary Bishops where

we ought to have twenty, and we have one hundred and fifty other Missionaries, while we ought to have two thousand. He added: The Committee have pledged eighty thousand dollars for this year, and they should not have any anxiety about it. Eighty thousand dollars needed by this Church, and a doubt if we can get it! Eighty thousand dollars needed and Missionaries starving, as is almost literally true at the South! They are our brethren through Christ, members of one body, and if one member suffer the others suffer with it. Many of our Missionaries are qualified to minister in any parish in the land, but they are sacrificing themselves for love of our Saviour. Their's is a glorious sacrifice, and it is cheerfully made; but they are not required to make sacrifices for you and me, that we may stand idle. Every man, woman and child, bearing the sign of the Cross, is bound to do his part. Which of us dares to talk of our sacrifices? Who has submitted to inconvenience even, for the cause of Christ? I cannot speak for you and I do not wish to speak for myself. There are those who bow at Christ's altar who could pay the whole amount and not feel it. Shall we let our Missionaries starve, or call some of them home, when a penny a day from each communicant would yield an income of more than half a million dollars per annum? Shall we let this work fail and yet hold up our heads? Ah! brethren, it is not enough that we hold the faith once delivered to the Saints; this but increases our responsibility. Great gifts have been given us; but if we pervert them, and do not use them for the good of others, they will be as mill-stones about our necks. Now about methods. We heard that they had not vitality in themselves, and I was glad to hear it, for we have been too much inclined to trust them; but when the Divine Power works in and through them, they become vital. True love for Christ will find methods of work, and these may vary in different times and circumstances. I might show, in a neighboring Diocese, strong, rough men, long living in evil ways, brought into subjection by the love of our Saviour. Awkward they are; but there is a kind of tenderness in the warm grasp of those men, though it might seem to break the bones of the hand. The methods which the Church has ordained should be used without question, and others will follow as we need them. I do not want to talk about money. Would that the day would come when people will do their duty, and claim the privilege of giving without needing to be urged! Do what you can, and God bless you.

ADDRESS BY THE REV E. W. MAXCY.

Subject: *"The future of the American Republic largely dependent under God, upon the Missionary work of the Church in this generation."*

In the consideration of this theme, there must be some things assumed that we cannot now prove: that our Republic has a future; that it is to be one nation; and, moreover, that the Church is to be a permanent factor in our country. Less than a century has passed over our Republic. We bear the marks of youth; for a nation's youth is like that of the individual in its impa-

tience and in its unwillingness to be governed by the experience of others. Yet we need to be guided by experience, and we can have no better guide than the Church. She is built upon the past. In her faith and in her Ministry we have golden links binding us to the past—not to the past of a century ago, but back through the Apostles to our Lord Himself, and our very prayers are for *Apostolic* zeal and faith. So our Church shall temper our national tendencies, because it is a conservator of the faith. Infallibility is one thing, but the keeper ground and of the faith is another. If we are to have prosperity, it must be a Christian prosperity. A Godless civilization is a dangerous thing, but no nation owning and serving God can fall into decay and death. Far be it from me to presume to lift the curtain of the future; but that the future of our Republic is closely connected with the Church, no man can doubt. There are times when we are peculiarly susceptible to impressions. Childhood is impressible, and youth is more so; for the wax is then at the right temper to *retain* the impressions. If a parent tremble, if a Pastor pray for one under his care more earnestly at one time than at another, it is at that formation period. This is the formation period of our land. Changes are going on around us; there is a strange unrest, that none can fail to see, among our people; and never was the Church more alive than now. We are not doing all that we ought to do, but we have never done more than we are doing to-day. Never was our Missionary Organization more effective than to-day, and many who were against us are seeking us now. And now I ask why is the missionary work of the Church in this generation so important? For two reasons: first, what she can do on missionary ground. We have not *begun* to do as we ought; but compare it with the past. When we think of the growth of the past thirty years, I do not know that, in the same period, since Apostolic days, the same work has been done; and this growth has not been, like the growth of the Romish Church in this country, by transmigration. And yet the Macedonian cry comes to us so strongly that some of our Rectors, even in their studies at home, can scarcely think of any thing but Domestic Missions. Think of the scenes of this morning, when the chair had to decide who should speak in the eagerness to discuss these subjects. No one among us is more welcome than the representative of Domestic Missions. Again, we cannot have the Spirit of Christ and not yearn to labor for others. No sooner had the Holy Ghost descended upon the Apostles than they began to spread the light abroad; nothing could stop them. I wish I had time to bring forward other points, but I can only advert to them. I need not talk of personal responsibility, you all know what that is; but I must speak of political economy. The time will come when our country will be much more populous. Few realize the greatness of our territory; and when all this land shall be settled as thickly as Connecticut now is—when we shall have facilities for commerce throughout it all—it needs no prophet to see that this nation shall exert a power in the world—a power for eternity—that has never been paralleled. Now what this nation is to be must be decided by the Church in this generation, at this formation period.

God give us grace to pray and to act in view of the great responsibilities now resting upon us.

WEDNESDAY MORNING.

At Christ Church, at the administration of the Holy Communion, Bishop Neely spoke as follows: If we have the mind of the Church at this time, we are waiting for the outpouring of the Holy Ghost. We who are sent forth as ambassadors of Christ should pray for the assistance of this Holy Spirit; and the laymen also need it. Especially now, when Christ has ascended to Heaven, and we know not where to look for help in our work, what else can we do but pray? We have talked much of *means*. We need to use the ability that God has given us. The Church herself is a mechanism, though a Divine one, and she cannot do her work without the Spirit of God. If we would see a new Pentecost—if we would see the self-devotion of old—let us pray. Let us feel the glow of the Holy Spirit, and our poor means will be filled with Divine power. There are some who say that the Church has lost her power and must adopt new means. Let her maintain her authority. The light of the world must show itself by shining. We *can* shine. Every lay member of the Church can be as lovely, as earnest, as brave as those Corinthians of whom Saint Paul could say: “ye are my epistle.” This is our power, for which and by which God will be praised. The Church is an aggregation of members; the responsibility rests upon all of us, and no one can do his part without the Spirit. God is ready to give us this Spirit. We have it now, for we are temples of the Holy Ghost; but we must pray that it will quicken and energize us. Ye *also* shall bear witness; but the Holy Ghost was the first witness. The Apostles were to remain in Jerusalem until they had received power from on High. It is not the new truth presented in the Gospel that is our life, but the *power*. We must not think, because we have the machinery right, that this is all: the machinery is important, very; but there must be a power behind it. Let us, then, remember that we must call upon God in our labors and plead earnestly for the help of the Holy Ghost, and that the work is God’s work; and little as we have to do it with, by His power it will be done, though not without it.

Let us pray that upon the approaching Whitsun Day the Holy Spirit may be poured out anew upon the Church.

The Holy Communion ended, the Rev. Dr. Gallaudet was called to the chair and read the subject for discussion. “*The doing good the test of goodness*”—“*Thou art good and doest good*”—“*Love is Life’s only sign.*”

Rev. Mr. Maxey.—It has seemed best to make some change in this subject for discussion, so far as to bring the work of Christian women especially before our notice to-day. Christian life is the outgrowth of principle in our hearts by the grace of God. “As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.” After the resurrection and ascension of our Lord, so far as we know, the Apostles had *no inclination* to proclaim the truth; but when Whitsun Day had come they *must* go out to

the work, for there was a fire kindled within them that *must* burst forth in action. Now we propose to hear of work, and most extensive work, done by Christian women. We know the spirit working in them. Most of the work done in the Church outside of the labors of the Clergy, is done by women. It does not appear in Convention reports; but every Rector could tell of it from his own experience. I will now withdraw in favor of those who have more thoroughly examined the subject.

The Rev Mr. Harris then gave a most interesting testimony, from his own experience to the great efficiency of woman's work; after which,

Mr. Welsh said.—I must confess to a large experience in regard to lay work, forced upon me by the General Convention, one layman in each Diocese being appointed to stir up the laymen. At first we tried to work upon the men, but soon found that we could influence them better through their wives. Bishop Potter first, and then Bishop Stevens, gave me their full sympathy; so I have had remarkable advantages, and we have now forty Christian women at work. We cannot more perfectly express the truth of God's Word than the poet has expressed it in the line that stands like a text in connection with the subject for this morning. "Love is life's only sign;" and woman is peculiarly adapted to show this love. It is my firm conviction that woman's work should be done in connection with some organized Christian body. In a mixed association you cannot lead any one more than half way to Christ without getting into trouble. Work in connection with your own parish. If you succeed in bringing any one to his Saviour, he will almost invariably want to connect himself with your Church; but if you are working with a mixed society, you do not dare to lead him on for fear of being accused of proselyting. I have faith in this Church. The House of Bishops is prepared to sustain the ladies in their work. I have pitied them in bygone days, when ladies were kept doing what a sewing-machine would do; but the Church, I thank God, is calling them to higher duties—is taking Christian women of cultivation and refinement, and letting them raise up their less favored sisters. We take these ladies and ask them to go to the homes of the erring and ignorant, to teach, to read the Bible, and in time, as they gain more confidence, to pray with those whom they visit. Some of the ladies engaged in this work are sensitive and shrinking, scarcely daring to begin at first; but after they have begun, we have none equal to these in influence. Some are plain people with large families, forty years old before they were Christians; yet they will get up at daybreak to gain a little time to give to Christ. We cannot *hire* people for this work; it has been tried in England; but they were forced to put a *lady* over the hired women. Take those who are not working for love of the Saviour, and they will gossip with those they go to teach. We frequently gain admittance into the houses of the working classes through their children who go to Sunday-school, and gradually gain the confidence of the parents, invite the women to the Mother's Meeting, and talk and read and pray with them, but never give them money.

Rev. Mr. Gillette.—Don't you give money?

Mr. Welsh.—Not a cent. They take care of themselves and help each other. I take it for granted that nineteen twentieths of our working classes are able to take care of themselves. We begin by inducing the women to come to the Mother's Meeting. This is not a maternal association; it is a place where mothers, after their day's work is over, meet to be taught to sing, to be talked to and prayed with, and where they become a band of Christians. They come to *rest* themselves, through rain and snow, in their working clothes. Ask them to go to Church at first, and they will say they have no dress; give them the dress and you lower their self-respect. One of these meetings has three hundred and fifty members, under twelve ladies. Christian ladies, feeling that "Love is life's only sign," make that life-sign beat against the heart of these women. There is nothing in these meetings inconsistent with the working of the Church. Through the women we reach the husbands. What could even Tom Paine say against a Christianity that shows itself in the daily life, that brings into the home a comfort and happiness that were never there before? The husbands begin to ask: "Can nothing be done for *us*?" Then come the Bible-classes for the men. They have no taste for our services at first, but are drawn in by these cords of love. Some of the Clergy say that they are not themselves trained to train ladies for this work. Just send them to read for fifteen minutes to some one in need of their ministrations, and when the work is once begun it will go on. If any lady wants to learn, and cannot find out how to help the working classes, I will teach her. Let her spend six months at the Memorial House. She will be frightened at first, as she sees the ladies teach, and goes with them from house to house, but this feeling will pass away. We know of five ladies trained to the work simply by reading the articles in *THE SPIRIT OF MISSIONS*.

Rev. Mr. Harris.—I do not think that *THE SPIRIT OF MISSIONS* is widely enough circulated. I am sure that if every communicant read it regularly for a year, there would be a new life in the Church.

Rev. Mr. Chandler.—I see no possible excuse for not taking *THE SPIRIT OF MISSIONS*. Gentlemen take the daily papers to inform themselves of what is passing in the world; farmers and others take the periodicals devoted to their own occupations; and as Christians we ought to keep ourselves informed as to the work of the Church. *THE SPIRIT OF MISSIONS* is acknowledged to be the best missionary periodical in the world. Parishes that take it are invariably those that give most to missions.

Rev. Mr. Maxcy.—There is not a single Rector who could not testify to the power of woman's work. In going to a new parish, I took a list of the members and read it over to the vestry, to find out something about my people. Pretty soon I came to a woman's name, and was told that she was the head and front of St. John's Church; I read on and came to another, of whom I was told the

same thing, until I began to wonder if all the life were not in the women. And so it is elsewhere; the real work of the Church is done by the ladies.

Rev. Mr. Gillette.—Just two words in regard to THE SPIRIT OF MISSIONS. Whoever contributes to it, helps the work of the Church. We simply pay for paper and printing, and give it out; all new subscriptions are so much more given to Missions. A Clergyman went into a parish where THE SPIRIT OF MISSIONS was not taken, and where they had collections taken four times a year. He asked those who were willing to subscribe to the Magazine to send in their names; perhaps one came. He made a second appeal, and received another name. Then he had members of the vestry stand at the doors of the church to take the names of subscribers as they were going out. In this way, fifty names were given. THE SPIRIT OF MISSIONS was circulated among them; and instead of four collections of from fifteen to twenty dollars, they have twelve collections a year of from seventy-five to eighty dollars.

Rev. Dr. Gallaudet.—We have gained from the *living* voice. Do not let the impression made by this meeting wear off; let us begin to act upon it at once and to do more than we have before. We could all, I suppose, say something about woman's work. Much is being done by the association of Christian women for work in the New York prisons. In connection with the subject of Christian work I would speak of the deaf and dumb. Why should you not work among them here. They are learning to turn more and more to the Prayer Book. Out of the Associate Mission to deaf mutes, in New York, another movement has grown. An associate of mine has begun a new mission to the blind, with a church, and also work-shops, and a home for the poor blind. Let us build up practical works.

WEDNESDAY EVENING.

In Christ Church, after Prayers, the Rev. Mr. Mills as chairman introduced Rev. Mr. Gillette, the Secretary and General Agent of the Freedman's Commission.

Mr. Gillette said.—Whenever an opportunity is offered to a Christian people, it is a sign from God of what He would have them to do, and whenever a people refuse an opportunity, the work is taken from them and given to another. What became of the spies sent to make a report of Canaan? they all perished in the wilderness except the two who were ready to embrace the opportunity offered. Two hundred years ago, a Christian queen sent and brought Africans to these colonies, with the avowed purpose of Christianizing them. This was God's purpose; avaricious men continued to bring them until their number reached something more than eight hundred thousand, which have now increased to four millions. Had not God a purpose in bringing this lowest type of humanity and placing it side by side with the most advanced position of our race? A most pertinent question of our Saviour to the Jews of His own time was, "Can ye not discern the signs of the times?" May not this

same question now be asked of us? God is calling upon us to do a work, such as He has never given to any other people; to fit these Africans to be Missionaries in their own country. This is the foreign aspect of our work; now look at its domestic side. Every argument that you have heard applied to Home Missions applies also to the work among the Freedmen. During the present year, sixty teachers have been sent out among these people, and the Commission has assumed additional work to the amount of ten thousand dollars, but, owing to the embarrassed financial state of the country, all our efforts have only enabled us to gain an equal sum to that which we received last year. In consequence of this, the Commission was obliged to shorten the terms of the schools. The hardest work I ever had to do, was to write to those teachers and tell them to go to their homes a month earlier, as best they could. On Monday, before coming to Hartford, I received letters from some of these teachers, expressing their distress at being suddenly thrown upon themselves, without the means which they had been led to expect. The speaker then read extracts from the teachers' letters, which will be found in the Freedman's Department of the present number of THE SPIRIT OF MISSIONS, and then added: On that Monday morning, hurried as I was, I would gladly have waited to send the money to these teachers from my own purse if I had had it, and I should have felt that I was keeping faith with them.

It is not *honest* on the part of the Church not to pay this debt. Now I tell you of this, and it becomes a call from God to you to relieve these people. We have had a great deal said to us about prayer and about alms in connection with prayer. We have prayed a good deal at this meeting, but we have not had much alms. You know that the South is not able to take charge of these people; they must depend upon us. Think of these things and do that which, as Christian men and women, you ought to do.

ADDRESS BY THE REV. PHILLIPS BROOKS.

I suppose there is a natural tendency to call any question which interests us deeply, the question of the day, but the Freedmen must be taken care of, now or never, and therefore their need is the great question of the day. We believe that each man must take up his own special duty, and this duty is ours. The question of the Freedman's relief came up to us eight years ago, when a few tattered black men came into camp, were pronounced contraband of war, and were set at work. This was the first beginning, and from this it grew more and more. The first appeal came to the North that year. The first help came largely from New England and was only intended for the supply of physical needs, but it was soon discovered that something more than this was to be done. Eight years ago the work began, and what is the progress that has been made? The problem of their education is not *solved*, but proved. We see this proof in their eagerness for knowledge. There have already been two hundred thousand of the Freedmen under educational training, though not of a large or careful sort. If you look at outward results you will see how much has been

done. Relying upon an unguarded promise that they should have teachers, they have, by themselves, built twenty school-houses in Maryland; but the promise of teachers is unfulfilled. The regulations drawn up by themselves, all provide for and show, an eagerness for education. There is no marvel in this, for education is the thing which they have for years looked upon as most above them; this longing for education is the outburst of a longing for equality. As to equality, that does not come into our subject at all. I wish I could show you those Southern schools; if any go there to teach with romantic feelings, the romance soon dies out. There is a band of women working there to whose heroism that of the women of whom we heard this morning becomes as nothing, and we stay at home and let those teachers almost starve. For we must not idealize the black man. There is, in the life of a people, a time of savageness, then heroic age, then the age of common work. The negro now stands simply as he is, a man; but a degraded man. So, put him where he belongs, and there is abundant encouragement to us to help him. Now the religion of these people. There are two kinds of superstition—one that precedes true religion; one that follows after its death. Look at the superstition of the Romans following after the death of their religion, and look also at the superstition of the Jews. But the devotional superstition of the barbarians is something very different from these. It is the longing for something it has not yet found. It is something needing only to be trained; something warm and glowing that will contribute to the future religion that which it is growing more and more to need. I believe that our Church, from her own beauty and power and Christ-like character, may win them. There is an old legend told of the three crosses being found buried at Calvary, and when it could not be told which was the true Cross of the Saviour, a dead body was brought near. It touched one of the crosses and it was dead as before; another, and it did not change; but when it touched the third, the true Cross, the dead man was restored to life again. This is the test of the true Church. Has it the power of Him who gave life to the dead? Have we faith in our Church? We must take it to the dead and see if it will give them life.

FOREIGN MISSIONS

OF THE

PROTESTANT EPISCOPAL CHURCH.

JULY, 1868.

EDITORIAL.

VISITATION OF THE CHURCHES IN LIBERIA.

IN March and April, Bishop Payne visited our Mission Churches in Liberia. In our present Number we insert so much of his account of the³ visitation as relates to the Churches at Monrovia and on the St. Paul's River, reserving the remainder for our next issue.

On Sunday, March 15th, at Trinity Church, Monrovia, the Rev. S. D. Furguson was ordained Presbyter, and Mr. Nathaniel Doldron, Deacon. The rite of Confirmation was administered to eleven persons, one of them being the Attorney-General of the Republic of Liberia.

On the following Wednesday, at Croziersville, where services were held in a private house, fourteen persons were confirmed.

The emigrants from Barbadoes live at or near this place, and they are very anxious to have a church building; but as they have been but a very short time in the country, and are very poor, they are unable to erect it themselves. The Bishop hopes that some kind friends at home will aid these worthy people in their efforts to have erected such an inexpensive building as they will be satisfied with until their circumstances are improved.

On Sunday, March 22d, the Bishop visited Grace Church, Clay Ashland, and confirmed six persons, and admitted Mr. William J. Blacklidge to the order of Deacons. On the afternoon of the same day, five persons were confirmed at St. Peter's Church, Caldwell.

The Bishop has appointed the Rev. Mr. Doldron to be a missionary among the Congoes, whose numerous villages are not far distant from Caldwell and New Georgia.

The Rev.^d Mr. Blacklidge has been appointed to be the minister of the Barbadian settlers at Croziersville.

THE REV. MR. CRUMMELL'S REPORT.

THE Rev. Alexander Crummell reports, that the Parish-school at Caldwell, Liberia, has increased from eleven to thirty-four pupils; that the brick-work of St. Peter's Church at that place is finished, and that the building will be roofed and shingled as soon as possible; that the bricks for the Church at New Georgia are all made, and that he hopes the building will be up "ere long;" that there is a wide and promising field of labor among the Congoes, whose villages are all around them; and that there is great need of the appointment of a Catechist to labor entirely among these people.

Since Mr. Crummell's report was written, Bishop Payne has appointed the Rev. Nathaniel Doldron as missionary to the Congoes.

Mr. Crummell states, that among some of the colonists there is not that industry and thrift which there ought to be, and he hopes that he may be able to fall upon some expedient to stimulate their ingenuity and activity. He believes however, that as the Gospel works by the Holy Spirit more and more in their hearts and lives, it will show itself in an increase of industry and thrift.

PROSPECT OF PEACE IN JAPAN.

THE latest intelligence from Japan is of a pacific character. Stotsbashi, the Tycoon, is resisting the pressure brought to bear upon him by some of the Princes, to array the Northern part of the empire against the Southern, and counsels peace to the Japanese nation, and submission to the will of the Mikado. The present Tycoon has often been spoken of by foreigners as a man of great ability and superior judgment, and if he has set himself to prevent a civil war between parties about equally matched, he shows that the opinion formed of him is not an incorrect one. He will deserve well of his country if he is the means of averting from it the horrors which such a war would entail, especially as no principle would be involved in the conflict, but only a question as to *who* shall rule in Japan, the Mikado or the Tycoon. We hope, therefore, that it may prove true that the Government of Yedo was about to pass quietly into the Mikado's hands, and that the Tyconate was abolished, and that with the consent of the able man who last held the office. And when we remember the evidences the Mikado has already given of his desire to be on friendly terms with foreign nations, and that steps have already been taken to organize a sort of Congress or Parliament, which will greatly aid in uniting the country and insuring justice to the people, we are all the more desirous that the latest intelligence should prove to be correct.

LEADING INCIDENTS IN COLDEN HOFFMAN'S LIFE.

(Continued).

WALKING BY RULE.

Mr. Hoffman's early papers show that when he was a youth of nineteen he formed plans and rules for the regulation of his life ; instead of living at random, the creature of impulse, he endeavored to walk by rule, and to form habits of devotion which might maintain his soul in a state of habitual communion with God. The papers also contain a scheme for spending Sunday also, which proves how he prized, thus early, the sacred rest of the Lord's day, and how he aimed at consecrating it exclusively to spiritual purposes.

It was his privilege, at this important period of his life, to attend the ministrations of the Church of the Ascension, at that time under the charge of the present Bishop of the diocese of Massachusetts, and thus to enjoy the great advantage of hearing the gospel faithfully preached, and to drink in those precious truths of free grace and redemption by blood, which formed the solid foundation in which the whole of his Christian life was built. There exist several volumes consisting of the notes of the sermons which he heard in this Church and which he seems to have written out carefully on his return home.

THOUGHTS OF DEVOTING HIMSELF TO THE MINISTRY.

Like many other eminent Christians, Colden Hoffman kept a journal during his early years, for his own guidance, and to be a private record of the state of his soul.

The early part of this journal is much occupied with thoughts on the subject of devoting himself to the holy office of the ministry of the Gospel. It was a very difficult question for him to solve; he seems to have dreaded opposition from his friends, to have shrunk from the ridicule of the world, to have distrusted his own qualifications, and to have been afraid lest the amount of study requisite to qualify him, might be more than his health could stand. All these considerations, combined with his naturally shy and timid disposition, made it extremely difficult for him to come to a decision. But in August, 1839, he wrote to his mother as follows : "I have decided upon studying for the ministry. This has long been in my thoughts, but never before made known, but at the throne of grace. I have prayed that God who has led me from strength to strength would so fill me with His Spirit as to enable me to persevere in the work to which He has called me. May His glory be the sole object of my life." His

mother wrote a very affectionate and encouraging letter in reply, in which she says, "my trust is, that you have been truly called, and I can only pray, that our God may guide, direct, and sanctify you to His service. *My Blessing rests on you.*"

WITHDRAWS FROM HIS DECISION TO STUDY FOR THE MINISTRY.

But notwithstanding his receipt of this very encouraging letter from his mother, and the fact that the other members of the family acquiesced in his wishes in the kindest manner, he became full of doubt and apprehension as to the course he had taken. He passed through a season of darkness, anxiety, and distress, during which he not only doubted his fitness for the sacred office, and was unable to satisfy himself that he had been called of God, but even feared that he had never been truly converted, and to the surprise of his Christian relatives and friends he withdrew his decision of studying for the ministry. It was one of those seasons of harassment from Satan to which few, if any, of the people of God, are strangers, and coming upon one of so sensitive a conscience, and at a time when he had just come to so grave a decision, it is not to be wondered at that he doubted the correctness of that decision, and that, not consulting more experienced Christians, as he should have done, he withdrew it.

THE SPIRIT IN WHICH HE COMES TO A FINAL DECISION.

But he continued to call upon God in earnest prayer, and to make a constant and faithful use of all the means of grace, and ere long the tempter ceased his harassments, the darkness passed away, and he was not only enabled to rejoice in God his Saviour, but to feel assured that the Saviour did indeed call him to preach His Gospel to others. He felt that he had acted hastily in withdrawing his decision and he now resolved to devote himself at once to preparation for his holy work.

No worldly aims, no mixed motives, no self-seeking, led Colden Hoffman to devote himself to the ministry of the Gospel, but a simple, entire surrender of himself to the service of Christ, involving much self-sacrifice, also of good worldly prospects, and a life of trial; and well would it be for the Church of Christ, if all who venture to become aspirants for the sacred office of the ministry, could produce testimonials as unimpeachable before the bar of God, of the purity of their motives, or their devotedness to Christ, or their fitness to preach His Gospel, as Colden Hoffman, even at this early period of his life.

A FULLER BAPTISM OF THE SPIRIT.

We have before alluded to the powerful impression produced upon his heart

during the services of Easter, in 1848. Immediately succeeding this event, he continued to pray for a fuller baptism of the spirit, and to strive for higher attainments in the divine life, and four months after that memorable Easter, he wrote the following record; "God has most graciously and wonderfully revealed Himself to me; opened mine eyes to behold His love in redeeming me, and so was I filled with joy and peace in believing that my body could not bear up against the raptures of my love, but sunk in weakness under them, so that I was obliged to go to the country to recruit my strength."

Upon this the author of the memoir remarks: "I have no hesitation in giving utterance to the conviction, that this was a real and very effectual work of the Spirit of God upon his heart, a gracious and experimental revelation of Christ to his soul. It was attended, it is true, with a degree of excitement, which I well remember made me somewhat uneasy at the time, and I find amongst his papers letters from both Bishop Eastburn and myself, with cautions to him which at the time seemed expedient. But if it be admitted that there was somewhat of human infirmity, mixed up with the remarkable shower of Divine grace, which descended upon his soul at that time, what is this but to recognize the truth, that the crystal fountain will partake of the impurity of the earthly channel through which it flows?"

Henceforth all the graces of the Spirit shone more highly in his life and conversation; even his countenance was lighted up with joy and peace; it imparted to his features a heavenly expression, and to his conversation a refreshing unction, which made all who came in contact with him, realize that he was indeed, a man of God, and one who had been in close intercourse with Jesus."

ENTERS THE SEMINARY AT ALEXANDRIA.

Having gone through a course of preparatory study, Mr. Hoffman entered the Theological Seminary at Alexandria, Virginia, in the autumn of 1845. He there met with a number of young men in earnest for Christ, who, like himself had chosen the office of the Ministry from the highest and purest motives, and his intercourse with whom, was of the greatest value to his intellectual and spiritual progress.

A fact which speaks more loudly in praise of this institution than words can do, is the striking one that all the foreign Missionary Bishops, and nearly all the foreign Missionaries in connection with the Episcopal Church, are graduates of the Alexandria Seminary. Colden Hoffman had not been there long, before he caught the missionary spirit, and ever afterwards he labored most earnestly to deepen and extend it—with what results we will mention in our next Number.

MISSIONARY CORRESPONDENCE.

AFRICA.

BISHOP PAYNE'S MONTHLY RECORD.

MONROVIA, *March 18th*, 1868.—Leaving Cavalla one week ago this day, I rode up to Cape Palmas. Here I spent ten days at the Orphan Asylum, making such arrangements for the better management of that Institution as its interests seemed to demand. Next day (Wednesday) I embarked on board the Mail Steamer *Calabar* for this place. I found in command the very gentlemanly officer, Captain Croft, the same with whom I had sailed in the *Athenian* from Madeira to Liverpool in 1859. He is deservedly very popular in the service. We found ourselves at Monrovia the following day at four o'clock, P. M. Coming ashore with Rev. S. D. Ferguson we came to the house of Rev. S. M. Gibson, whom with his family we were happy to find well.

ORDINATION.

Yesterday morning I attended services in Trinity church; Rev. Messrs. Russell and Crummell were present and took part in the services. I preached and then admitted Rev. S. D. Ferguson to the order of Presbyters, and Mr. Nathaniel Doldron to that of Deacons; both having passed their examinations the previous day.

Mr. Doldron is one of the Barbadian Expedition, and was for some time a Licentiate among the Wesleyans. He has a good report for piety and efficiency and I trust will prove suitable to the work of instructing those Congoes in the rear of New Georgia, to which I have appointed him. Mr. Doldron has been reading under Mr Crummell and assisting him in his work at New Georgia, and lately teaching a parish school at Caldwell.

CONFIRMATION.

In the afternoon, after sermon by Rev. S. D. Ferguson, I confirmed eleven persons. Among them were Hon. W. M. Davis, Attorney-General of the Republic. In the audience I observed President Payne and lady.

In the evening a general Missionary meeting was held in Trinity church, at which addresses were made by Rev. Messrs. Russell, Crummell, Gibson, Ferguson and myself. Each speaker (as I think proper at such occasions) gave views of the one great mission as presented in the late sphere of his own experience and labors.

The attendance of morning and afternoon service was moderately good; this evening it was small.

STATISTICS OF TRINITY CHURCH.

The statistics of Trinity church as given in the report of the rector just presented to me, are as follows: families attending church, 23; infant baptisms,

5—adults, 2—7; marriages, 1; burials, 4; confirmations (at Cape Palmas), 11; communicants, 49; members of congregation, 106; Sunday-school scholars, 60—100.

MONROVIA, *Monday, March 23d.*—In the afternoon of Tuesday last, 17th inst., I left this place for a visitation to our congregations on the St. Paul's river and at Croziersville, accompanied by Rev. S. D. Ferguson. Rev. A. F. Russell had kindly sent his canoe and Congo boys to convey us to his residence on the St. Paul's river, where we arrived at half-past five o'clock.

A FEMALE INSTITUTE PROPOSED TO MRS. RUSSELL.

We regretted that a heavy affliction in the death of a near relative at Monrovia had called Mrs. Russell to this place, where she was detained until Saturday. But a greatly improved house and premises, with a well-ordered household, gave an agreeable impression of her past and present influence, even when absent. Indeed, after observing the gentle manners of Mr. Russell's daughters, two of whom are now young ladies, I could but suggest to Mrs. Russell on her return the plan of opening at Russellton, their home, a *Female Institute*, so much needed in the country, and there gathering the advanced portion of the young female community of Liberia. She promised to take the matter into serious consideration.

A VISIT TO THE MOST PROSPEROUS PORTION OF LIBERIA.

On Wednesday at an early hour, accompanied by Mr. Russell, I set out for Croziersville. Ascending the river to its falls, we passed through decidedly the most pleasant and prosperous portion of Liberia. Substantial brick residences amidst coffee or sugar plantations occupy the high and diversified banks of the St. Paul. Here too are the steam sugar mills of Messrs. Sharp, Cooper, Anderson and Washington, capable of grinding all the cane likely to be produced for years to come.

A row of ten miles brought us to the wharf and comfortable house of Hon. A. Washington, who, with his lady-like companion, gave us a kind reception. Resting here half an hour, we proceeded on foot to Croziersville. The road led over hills and valleys traversed by streams, having over them rude bridges. But they were firm and therefore pleasant to walk on.

SKILLFUL CULTIVATION OF THE SOIL.

Traveling five miles we came to clean, well-cultivated land, indicating that we were among a different class of agriculturists from any heretofore brought to Liberia. The crowded population of Barbadoes, their late home, and the consequent necessity of improving every foot of land, gave these people habits of skill in the cultivation of the soil, which must make their example valuable. Their houses, always one principal avenue, though small, seemed neat and comfortable. Arriving at Mr. Clark's, the Catechist (a pious man and candidate

for Orders), we rested a few moments and then proceeded to the private house of Mr. Gibson, where services are regularly held. Mr. Gibson's brother is also a candidate for Orders and is pursuing his studies under Rev. S. W. Gibson of Monrovia. It was characteristic of these Barbadians that immediately on settling in their new home, they appointed a lay-reader and teacher who were both discharging regularly their duty when the late Rev. E. W. Stokes went among them. Mr. Hunt, the teacher, soon came to us, as also did Mr. Padmore, a sober Christian man and one of the wardens of the church. Presently the congregation—it would seem all in the settlement—came wending their way to the place of worship. Among them were some thirty neatly dressed children. House and piazza were quickly filled, and most heartily did nearly every one seem to join in the service, chants and hymns.

FOURTEEN PERSONS CONFIRMED.

The service was read by Rev. A. F. Russell, after which I preached from Acts xi. 23: and confirmed fourteen persons. Several candidates were prevented from presenting themselves for want of what they considered decent clothes. We then proceeded to the communion, when some twenty-five persons participated. Afterwards Mr. Russell baptized the children of three Congoes living near the settlement and sometimes attending services. It was over three hours before we were through, but there was no appearance of weariness.

A CHAPEL GREATLY NEEDED.

After a hasty meal we took our departure. We were accompanied to the end of their settlement by a number of those grateful people. They showed us the lot given by Government for their church and parsonage, and expressed much anxiety for a minister, and, at least, a cheap chapel. In these days of pecuniary pressure they will be satisfied with a thatched building to cost not over one hundred dollars: of this they have thirty on hand. *Will not some friend of Croziersville furnish the remainder? I believe he will, for it is necessary.* The statistics of Croziersville Church are as follows: candidates for Orders, 2; families, 20; communicants, 30; confirmations, 14; scholars (day and Sunday-school), 30.

Thursday 19th was occupied in the examination of Mr. W. J. Blacklidge for Deacon's orders, by Rev. Messrs. Russell and Ferguson.

CONFIRMATION AND ORDINATION AT CLAY ASHLAND.

Sunday (Fourth in Lent) 22d inst.—In the morning I visited Grace Church, Clay-Ashland. I was pleased to find that the church had been plastered, partly painted and provided with window sash, about to be put in. The morning service was read by the Rev. A. F. Russell and Rev. S. D. Ferguson. After the second service, I addressed and confirmed *six* persons. The morning service being ended, I preached and admitted to the order of Deacon, Mr. William J.

Blacklidge, recommended by the Standing Committee, at the time of my visit to this country two years ago.

Knowing the anxiety of the Foreign Committee to have a Minister at Crozier-ville, I have felt no hesitation in appointing Mr. Blacklidge.

Statistics of Grace Church:—Baptisms (adults 2, infants 1), 3; confirmed, 6; communicants, 15; Sunday-school scholars, 60-100; Sunday-school teachers 12.

CONFIRMATION AT ST. PAUL'S CHURCH, CALDWELL.

Sunday afternoon, I proceeded with Rev. Messrs. Ferguson and Blacklidge, to St. Peter's Church, Caldwell; owing to a strong sea breeze impeding the progress of our canoe, we were 15-20 minutes after four o'clock, (the hour of service) late in reaching the place. We found Rev. Messrs. Crummell and Doldron in surplices, with a small congregation, awaiting us. Robing in the lower part of the small chapel, (now much dilapidated,) we proceeded with worship; the Deacons, Rev. Messrs. Doldron and Blacklidge, reading service, and Rev. F. D. Ferguson preaching. At a late hour I made a short address, and confirmed *five* persons. Two of them were from Virginia on the opposite side of the river, and one from New Georgia.

The most interesting missionary field in this region, is that among the Congoes, located in the rear of Caldwell. To this I have therefore appointed Rev. N. Doldron, with the appropriation heretofore given for work among the Congoes. I recommend Rev. Nathaniel Doldron for formal recognition by your Committee.

SERVICES IN THE EVENING AT CLAY ASHLAND.

We were delayed so late at Caldwell, that it was eight o'clock in the evening before we could get a cup of tea, and reach Grace church, Clay Ashland, where a service had been appointed for half-past seven o'clock. We found, however, Mr. Clark, Lay-reader from Croziersville, conducting the service with great propriety, and some 8-10 of his congregation who had come down chanting and singing with their united spirit. The sermon was preached by Rev. William J. Blacklidge. The house was crowded chiefly with Methodists, Baptists and Presbyterians. I closed with an address in which I repeated (as we sing about the same hour every Sunday evening at home) the hymn containing the verse,

"One army of the living God,
At His command we bow;
Part of the host have crossed the flood,
And part are crossing now."

And from it as from Scripture, inculcated the duty of brotherly love and sympathy among all those "who profess and call themselves Christians." At eleven o'clock, sleep was sweet after the exercises of the day.

This morning at an early hour, accompanied by Rev. A. F. Russell, we left his pleasant residence and reached Monrovia about eleven o'clock. Here we found the brig Ann, Captain Stull, nearly ready to sail and take us towards Cape Palmas, just as we are ready to go. So God leads us on.

QUARTERLY REPORT OF THE REV. ALEXANDER CRUMMELL.

March, 1868.

1. *Caldwell*.—Services have been regularly held at this station every Sunday. The Holy Communion has been celebrated twice, and twice has the sacrament of baptism been administered. The latter occasion was most interesting; for two little boys (*native* children, but now members of a Liberian family), were admitted to the fold.

Our Christmas and Ash-Wednesday services, during this Church-year, were well attended. On both occasions the room was completely filled.

The second Sunday in each month (the Sunday we devote to missions), continues to excite deeper and deeper interest, and to call forth the zeal and the gifts of the people. We have found this missionary service, one of the happiest expedients for interesting the people in the work of Missions; and the eagerness with which they look forward to the service, and anxiousness with which they seek and read Missionary tracts and magazines, show that they are beginning to feel an interest in the cause of Missions.

THE PARISH-SCHOOL AT CALDWELL.

The parish-school, which commenced in August last with eleven scholars, after the Christmas vacation, resumed its session with twenty-two, and its numbers have since run up to thirty-four pupils. The progress of the children has been most happy. Little ones who, six months ago, were in A B C, are now reading. A class which I teach daily myself, and which last session could barely make out to read, has progressed sufficiently to take up history and commit the Catechism.

In Christmas week we had a celebration of the Parish and Sunday-schools. About sixty persons, scholars, teachers, and parents, were addressed; hymns sung; and prayers offered; after which we marched in procession to my residence, and partook of a simple repast. Books (the kind gifts of Mrs. De Mears, of Philadelphia) were then distributed, and the children were dismissed.

THE BRICK-WORK OF THE ST. PETER'S CHURCH FINISHED.

I am happy to say that after many delays and numerous disappointments, the brick work of St. Peter's (new church) is finished. We are pushing forward, as speedily as the slow work of the country will allow, to roof and shingle it.

2. *New Georgia*.—Services have been held quite regularly at this station. Our prospects here are encouraging. Our great drawback here is the poverty of the members and the need of a church building; but as our bricks are now all made and burnt, we hope ere long to have this need fully met. New Georgia needs a resident Clergyman as soon as possible, and a good school, to make it one of the most thriving Parishes in the country.

On most of the occasions when I have preached at this station, I have had good congregations, and the Sunday-school is well kept up by the wardens.

3. *Virginia*.—Owing to the illness of our leading family here, services have been intermitted on several occasions. Not unfrequently, however, when I have preached at this station, I have been encouraged by the visits of strangers and the usual attention and devotion from our own people. The native Sunday-school is regularly attended to by Mr. John Starks, and lately has been joined by several Liberian children.

THE CONGO VILLAGES.

4. *The Congo Villages* have been regularly visited, and the class instructed and preached to, week by week, except during some four weeks of the quarters, when the engagedness of the Congoes in farm-work, on the one hand, and my lameness, caused by an accident, on the other, prevented. The attention bestowed upon these people has excited the interest and ambition of more distant Congo villages, who now request us to teach and instruct them in the Catechism and the Christian faith. What with our other duties, it is impossible to enlarge our work; and it is every way desirable that a Catechist should be appointed, whose one single duty should be to visit, catechise and address these people, whose villages are all around us, eight miles in circumference. Here is a wide and promising field right at hand—a soul-harvest which promises immediate results for the gross heathenism of the people has departed; they are partially civilized, and they are anxious to be instructed and Christianised. I beg most respectfully and earnestly to urge the appointment of such a Catechist. I shall be glad to superintend the work and visit the stations.

ADDITIONAL LABORS.

In addition to the above duties, I visit every Thursday a respectable family recently settled upon the St. Paul's, near the sea, and catechise the four children of the family. They are unable to attend church, on account of the distance. The father of the family is an Episcopalian from Barbadoes, who attends my church at Caldwell; is deeply interested in the Church, and is anxious that his children should be brought up in the fold.

6. Visiting, tract distribution, circulation of religious newspapers, and attendance on the sick, is regularly kept up. The great hindrance to progress in our work is the poverty of widows and orphans; this effects both attendance on Sunday services and our parish-school. Fully half of my communicants cannot get out on Sundays, owing to the need of decent garments. One fact will show that the excuse is a *bona fide* one; at New Georgia, one of my male members did not attend service for six months because he had no coat; one was given to him, and since then he has attended the service regularly every Sunday. I hope, that in the course of a brief time I may be able to fall upon some expedient to stimulate the ingenuity and activity of my people. I believe, however, that as the Gospel works by the Holy Spirit more and more into their hearts and lives, it will show its influence, in plans and measures which will tend to self-support and self-reliance. Meanwhile I feel that we must do all we can for their temporal as well as their spiritual well-being.

CHINA.

FIRST IMPRESSIONS AT SHANGHAI.

SHANGHAI, *February, 20th, 1868.*

I had made up my mind not to make up my mind, upon any subject connected with the work in prospect, until I had arrived at my place of destination, and could bring my very own eyes to bear upon any point that might come before me. Therefore, somewhat to the surprise of sundry fellow passengers, I abstained from the perusal of works upon China, with the exception of one devoted to the consideration of the "Chinese Classics." This work I read with interest, and thought I could find out the manifestation of the best peculiarities of the Chinese thinkers and scholars whose head is the great Confucius himself. I had not imagined then, even the external aspects of the landscape, but heard with the ears of one who is prepared for any anomaly, that Shanghai would presently be in sight. The entrance to the City, reminded me at once, and singularly and strangely, of New York harbor; and as one born in the vicinage of the Empire City, carries it with him wherever he goes, I had a curious feeling of being more at home, than could possibly have been expected. Strange to say, I have since found the city and its precincts, especially the country lying about the Mission-house, possessed of a charm which I find it difficult to explain; others hardly seem to find it.

SCENES IN THE SURROUNDING COUNTRY.

The country is flat, there is nothing remarkable about it, and yet it is so thoroughly Chinese, and stamped to me with an antique grace. Sometimes the little Nelson children and myself, strike off into the country, to find women stationed along the road, beside long lines of thread, stretched out like telegraph wires, though in height only a couple feet above the road; which lines of thread are destined to form the warp of cotton cloth. Again we come across a man superintending a couple of huge mill-stones, revolving one upon another, in obedience to the movements of a buffalo, who treads his patient round, converting by the process, wheat into flour. Anon we espy a dromedary, brought thither by some itinerant merchant, grazing in a field. With something of that childish curiosity, which has survived the chances and changes of twelve thousand miles of travel, I survey the unwonted animal; and own a fascination in his humps and shaggy hair and aggrieved countenance. I was much surprised to find any country about Shanghai, as what small literature I had made myself familiar with, had given the impression of vast cities, without any rural precincts in their immediate vicinity. I found that I had not committed an indiscretion in "bewareing of books upon China;" they as often mislead as they inform, some of them being learned lucubrations, and discussions of Chinese customs, manners, etc., by persons who have never been in the vast Empire, or who have seen it from points merely; and to write correctly, I am sure that one must

traverse the ground thoroughly, for the characteristics of the country and customs, all will shift and change as much as the dialect; but then, of course, those who can't travel must read; therefore, please read, but receive statements *cum grano salis*, only believe that *I* tell you everything exactly as I see it, as far as pen will conform to my intentions.

A VISIT TO THE TEA GARDENS AND CITY TEMPLE.

I have been at one of the chief places of amusement, viz., the tea-gardens; for the Chinese love to live in the open air, and in truth they might as well, for they have no fires in their houses, as a rule, except a trivial one to cook by, and gain their warmth from the heavy padded clothing that they wear, so thick that their arms stand away from their bodies, in a most comical fashion. The children make me smile, they look so stolid and so fat, toddling around in their wadded garments, their little arms standing out from their bodies. Before going into the gardens, we visited the city temple, one of the gayest in appearance and ornamentation of any I had yet seen. I say "gayest," but the appeal was of course to the eye; the heart shrank back sad and appalled, at feeling itself present at that terrible worship that is given to the Devil, fostered and protected by his malignant care.

FIRST SIGHT OF HEATHENISM.

Under the date of January 28th I find in my journal:

"To-day I went to visit the temple and the tea-gardens. It is the first time I have had heathenism brought before my eyes in its visible palpable form. It was shocking to think of immortal souls doing homage to those miserable images. I longed for one, to stand as did Paul on Mars Hill and proclaim the One true God and Jesus Christ our Saviour.

We went to the tea-gardens as well. Mounds of stone crags, cut fantastically nothing that could touch the heart, no touch of tenderness anywhere it seemed. Shall the day come presently, when this place shall blossom like the rose, and all thoughts of beauty flower with being? I think the Chinese as a nation, are capable of all nobility. I imagine even were they Christianised their taste would become developed into exquisite possibilities, for they have a keen appreciation of color."*

I subsequently, in company with two fellow missionaries, visited the principal temples belonging to the city. I found them dreary places enough. The Taoist (?) temple, had in the main body of it, a large statue of Buddha, its pedestal the typical Lotus. I think that in the images of this god, we find the highest expression of feeling, to which the mind of oriental heathenism has yet attained. The Greeks made their gods immortals, who neither dreaded or hoped; a calm touched all their conceptions, whose influence is felt in art to this present time; though nobler ideals have shattered this mere selfishness of repose, and proclaimed that in art, as in all things, religion, the most of any *that* is noblest and deepest, where thought, feeling, action, are the powerful necessity of being.

* Ruskin, as we know, regards color, and its various effects, as belonging to the highest department of aesthetics

Buddha, I suppose, really is a nobler expression of deity, as conceived by eastern heathenism, than the conceptions of the subtle Grecian schools. He is gentle, benevolent, but utterly passive; he would not harm the smallest thing that creeps, and yet—absorbed in utter self-contemplation and repose, he cares not a button for all the wants or woes of the mortal race. These images of Buddha teach me more than anything I have yet found in China. For I feel that in this image is concluded just the best idea in the hearts and minds of heathendom. And when that best is so feeble, so shallow, so helpless for aid and comfort, what shall be said of the worst.

CONCEPTIONS OF FUTURE PUNISHMENT.

On either side of the main entrance were narrow wings containing expositions of the Taouist hell. The conceptions of punishment hereafter, were almost identical with the Monkish medieval ideas of purgatory. Persons being sawed asunder by impish adversaries, deprived of their limbs, nailed by a spear to hill-sides, etc. It is upon the plea of extricating the dead from those factitious torments, that the Taouist priests succeeded in extorting money from those who have lost relatives; they depicting the departed as exposed to sundry torments, from which priestly wiles and mummeries can alone relieve them.

THE TEMPLE DEDICATED TO CONFUCIUS.

Among the temples visited, the one dedicated to Confucius, was by far the most prepossessing. As far as anything of the kind may be so considered, the Confucian system is the State religion of China; and the Mandarins are required to worship once a month in the Confucius temples. This one was arranged with a central shrine and tablet, dedicated to Confucius, "the most holy one," as he is called, with what seems to us, horrible blasphemy. On either side were arranged tablets to the most distinguished sages—Mencius and others. Overhead the temple had the appearance of being frescoed; the tinting and design of the same, attracting the eye more than anything I had yet seen. Just before the entrance was a pleasing mosaic of stones, arranged somewhat after the model of a flower one thought; altogether this temple was the cleanest, and most prepossessing in appearance of any visited. On our way home, through the narrow, dirty streets of the city, we came across a small shrine, which is the best attended, and has more votaries, than any of the more pretentious temples; and I smiled to find that even here, fashion was not devoid of influence, and that just now, this minor resort carried away the palm in popularity.

S. M. W.



MISCELLANEOUS.

THE ENGLISH CHURCH MISSIONARY SOCIETY.

FROM the Report read at the Anniversary Meeting in May, we learn that the receipts during the last financial year of this greatest of Missionary Societies, *were over three quarters of a million of dollars*; that the Society supports 282 Clergymen, foreign and native, and 1,876 native and country-born catechists and teachers; that the number of communicants was 15,155; and that the Society has withdrawn from 77 Stations, chiefly added to parochial establishments in the West Indies, or transferred to the Native Church in Sierra Leone, containing 10 native clergy, 4,356 communicants and 12,866 scholars.

The Annual Report contains the following succinct reference to the condition of things during the past year, in the various fields occupied by the Society's Missionaries:—

IN WESTERN AFRICA, at SIERRA LEONE, the celebration of its Jubilee has exhilarated rather than exhausted the West-African Church. Not only have contributions for religious purposes been liberal, but the Church has advanced in intelligence, in energy, and independence.

In the YORUBA country a cloud has arisen to darken the sunrise within the tropics. At Abeokuta, missionary work of the nineteenth century seemed at one time to resemble the Apostolic work of the first century in success and power, and now appears to be assimilated to it in suffering and persecution.

At Otta, between Abeokuta and Lagos, the Native Pastor continues his ministry. At Oshielle, an out-station, the Native Pastor not only remains with his people, but he admits to baptism nine candidates from Abeokuta, who urge their admission to the Christian Church when the persecution is at its height.

Ibadan has been urged to imitate the example of Abeokuta, but has responded by assuring the missionary of protection and peace. There are more than two hundred Native Christians, of whom nearly one hundred are communicants.

The dark clouds of Abeokuta have extended to the NIGER. Condensed from popular violence into personal villainy, they have burst, but harmlessly, over the head of Bishop Crowther. Last year the Bishop was received as an honored visitor of the friendly King of Idda; this year he was captured as a valuable prize by a lawless chief, but was afterwards rescued by the Europeans and Native Christians.

But, as in Abeokuta, there is a bright as well as a dark aspect of affairs. At Akassa a sacred grove has been obtained as a site for mission premises. The acquisition of such a grove for such a purpose has hitherto been regarded as an impossibility. At Onitsha, Christian converts and Christians in Sierra Leone

have united with Europeans in the erection of a substantial chapel, larger than the one destroyed by fire, but not too large for the increasing congregation. At Lakoja, where tongues as well as waters meet, the Gospel is preached in the Haussa, Nupe, Igbara, and English languages.

The work in the MEDITERRANEAN, although greatly retarded by the opposition of Turkish fanaticism, yet has during the past year, slightly advanced. Restricted toleration, rather than religious liberty, exists. Many Turks would inquire concerning Christianity, but they dread the severe persecution which would immediately attend such inquiry. Individuals are more ready to listen to the Gospel than authorities to tolerate it.

The aspect of the Society's Mission in and around JERUSALEM remains, for the most part, unchanged. Advance has been made in the NAZARETH Mission, where there are now five hundred Native Christians in connexion with the society. A central site has been obtained, and the foundations of a substantial church will soon be laid in the city where the Saviour passed the greater portion of His earthly life.

In INDIA the conflict between truth and error is continued amid difficulties and disappointments, facilities and encouragements. Extraordinary and powerful efforts are being made for the organization of a native ministry, and what has already been accomplished in this direction has been most encouraging in its results.

While in some parts of the ISLAND of CEYLON a listless formality, rather than a living spirituality, characterises the native Christians, there are discernable in other districts some signs of "refreshing from the presence of the Lord."

In the MAURITIUS, virulent fever has committed great ravages, and attention to the sufferings of the dying, has to a great extent, paralyzed the efforts of the missionaries.

MADAGASCAR presents a wide and promising field, and there is much to inspire hope.

At CHINA the Master "has been at hand to bless" the exertions made in obedience to His own injunction, although the servants of Christ in Pekin are constrained to declare that the night of toil still continues.

Long afflicted with internal conflicts, and much agitated by the numerous collisions of differing races, NEW ZEALAND cannot be expected largely to yield "the peaceable fruits of righteousness" to the sower, who too often goes forth weeping as he bears the precious seed of the Word of God; but this work is surely progressing.

Among the remnants of the Red Men of NORTH WEST AMERICA, and in the dark regions of the North Pacific, great is the transformation which the Gospel has effected in the temporal as well as in the spiritual condition of the people; and in them has been exemplified the Scripture, "Godliness is profitable unto all things, having promise of the life that now is, and that which is to come."

A FEARFUL PERSECUTION.

The Rev. Dr. Wangeman has recently visited in behalf of the Berlin Missionary Society, the various German Missionary Stations in South Africa. He traveled two thousand miles by land, commencing in South-Western Africa, and going on around through Cape Colony and Orange River Free State, visiting Natal, and calling upon the American Missionaries in Zulu Land, of whom he speaks in the highest terms. Many of Dr. Wangeman's published statements are of very great interest, among which is the following account of a fearful persecution, and the steadfastness of the native converts:

"In another region, north and west of Orange Free State, is a country under a barbarous heathen king, *Sikkakoony*. After the missionaries entered his realm, had been preaching for some time there, and had made a number of converts, he became alarmed, and began a fearful persecution, more than three years ago, which continues until the present time. He ordered every Christian to be killed, wherever he might be found: and even made it the *duty* of his subjects to kill them. This brought out very many gems of faith and trust.

"Martin, the king's gun-smith, became a faithful and fearless believer, and being a most important man to him he was spared for a long time, and thus, exerted a great influence for the Gospel. At length the king gave orders that Martin must die, and sent soldiers several times to kill him; but they always failed to do so, as every one about the king either loved or respected Martin. One day the king fully determined to put an end to his life, and sent for him to go out on a hunting excursion with him and a company of soldiers. Martin's friends told him of the king's purpose; but he said, 'The Lord will take care of me; I will obey the king.' When they were out in the hunting-grounds, the king sent Martin off to one side, ordering his soldiers to fire at him; but they all fired blanks. He then tried again, with individual soldiers, calling them one by one. Each had an excuse, either 'Out of powder,' or 'Out of shot,' or 'No flint,' or, as one said, 'I must get Martin to mend the lock'; so no one was found to shoot him. The king could not do it, nor could his higher officers, as it would disgrace them, Martin being of the common people. While all this was going on, Martin had fallen on his knees and was praying. At length he came boldly up to the king and said, 'Why will no one kill me?' At this the king became very much troubled, and said he was afraid of Martin's great magician, to whom he (Martin) had been talking,' (when he was praying.)

"Among the converts are two brothers of the king, also his *wife*, whom he loved very much, it is said. He has many concubines, but only one whom he calls his wife. He tried every way to make her deny her religion, and at length said she, too, must die. He built a room in which he fastened her, forbidding any one to go near her on pain of death. After a day or two he went and called to see if she were dying; and getting no response he opened the door to, find her—not dead, but *gone*. Some one had dug a hole for her from the outside. He sent in every direction for her, but she, after many narrow escapes, reached

the house of a missionary, out of the king's realm, where she is both safe and happy, rejoicing in Christ. She left everything for His sake, and says she is now happier, a thousand times, than when with her former king.

"The missionaries live on the borders of his kingdom, having been driven out by the king; but his people are rapidly learning the truth. The blood of the martyrs is proving fruitful seed. He has killed very many, but has not yet been able to kill Martin. Many of the people, who have escaped, on being asked—'Did you not feel tempted just for a moment, to deny Christ?' invariably say—'We never knew that Christ could be denied by a believer, It would be a hundred-fold easier to die than to deny the Lord.'"

BOOKS RECEIVED.

THE SABBATH-SCHOOL INDEX. Pointing out the History and Progress of Sunday-schools, with Approved Modes of Instruction, Examples in Illustration, Pictorial and Object Teaching, Management of Infant Classes, Teachers' Meeting, Conventions, Institutes, &c., &c. By R. G. Pardee, A.M. Philadelphia; J. C. Garrigues & Co. 1868.

This book is full of the most valuable information and counsel, and is by far the best aid to Sunday-school workers which we have ever seen. The author is well-known as a veteran and most efficient worker in the Sunday-school cause, and with his own observations and experience during the last forty-five years, he has combined in this work the best thoughts, experience and observation of Sunday-school laborers and authors, not only in this country, but also in Great Britain. It is not a book of theories, but of the best new improvements which have been tried and proved. We wish it could be in the hands of every Pastor Superintendent and Teacher.

LANGUAGE, AND THE STUDY OF LANGUAGE. Twelve Lectures on the Principles of Linguistic Science. By William Dwight Whitney, Professor of Sanskrit, and Instructor in Modern Languages, in Yale College. New York; Charles Scribner & Co. 1868.

This is a popular, though strictly logical and Scientific work, on the nature, history, and classifications of language, by one of the ablest linguists in this country. The main argument of the work was first drawn out in the form of six lectures, "On the Principles of Linguistic Science," delivered at the Smithsonian Institution, in Washington, in 1864. They were afterwards expanded into a series of twelve lectures, and delivered before the Lowell Institute, in Boston. They have recently been carefully re-written and still further expanded, and they are now published in such a form as the Author hopes will make the book a convenient and serviceable manual for use in our higher institutions of learning.

ACKNOWLEDGMENTS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from May 1 to June 1, 1868:—

NEW HAMPSHIRE.

Claremont—Trinity..... \$20 00 \$20 00

VERMONT.

Fairfax—Christ..... 5 00
Middlebury—St. Stephen's..... 7 85
Rutland—Trinity..... 2 00
St. Alban's—St. Luke's..... 50 00
Woodstock—St. James'..... 10 00 74 35

MASSACHUSETTS.

Great Barrington—St. James S. S..... 5 00
Lawrence—Grace, for support of L. K. Spalding, Africa, per A. C. M. S..... 25 00
Marblehead—St. Michael's S. S., for Training School, Africa..... 5 00
Springfield—Christ S. S..... 25 00
Taunton—St. John's S. S., for School House at Bassa..... 55 00 125 60

RHODE ISLAND.

Providence—Two little girl's Mission. Box..... 0 50 0 50

CONNECTICUT.

Danbury—St. James'..... 10 00
Hartford—Delegate Meeting..... 55 07
" Special conf. at Del. Meet..... 38 00
" St. John's..... 48 26
Litchfield—St. Michael's Easter Offering, for Haiti, \$10; S. S., \$11.50..... 21 50
Waterbury—St. John's S. S., Nichol's Mission. Box..... 1 67 174 50

NEW YORK.

Albany—St. Paul's..... 50 00
Brooklyn—St. Ann's Infant S. S., for ed. of Benj. C. Cutler, Af..... 30 00
" Grace..... 25 00
" St. Peter's, for Africa, \$5; Mission House, Phil., \$20; Gen'l, \$141 54..... 166 54
Charlton—St. Paul's..... 10 50
Fishkill Landing—St. Anna's five cent collection..... 14 00
Harlem—St. Andrews, \$56 22; S. S., \$91 88; Laura C. Stewart's Mission. Box, \$3 67..... 152 32
Kinderhook—Minnie Gulon, five cent collection..... 7 00
Kingston—St. John's..... 16 00
New York—St. Ann's, Fred. P. Dodge..... 2 19
" St. James, add'l..... 10 00
" St. Luke's..... 122 76
" Trinity Chapel, of which Special for Rev. Dr. Hill's Mission, Greece..... 632 98
Pelham—Christ S. S..... 50 00
Philpstown—St. Philip's five cent collection..... 6 00
Plattsburgh—Trinity..... 30 00
Riverdale—Christ S. S., for Hoffman Inst., Africa..... 42 60
Stockport—St. John Evangelist..... 4 60
Yonkers—St. Paul's..... 7 00 1389 49

WESTERN NEW YORK.

Auburn—St. Peter's S. S., for Rev. J. G. Auer's African Mission, 50 00
Bloomfield—" A. C."..... 1 00
Hornellsville—Christ..... 15 35
Rochester—St. Luke's S. S. five cent collection..... 37 25
Syracuse—Trinity..... 4 00
Utica—Grace, five cent coll. by two young ladies of Bible Class.. 42 00
Windsor—Zion..... 2 00 151 60

NEW JERSEY.

Jersey City—St. Matthew's..... 50 00 50 00

PENNSYLVANIA.

Bustleton—St. Luke's Mem. Ch..... 2 00
Carlisle—St. John's..... 20 00
Chestnut Hill—St. Paul's, for Bp. Payne, 28 22
Eckley—St. James'..... 15 09
Germantown—Christ, for Liberian Ch., \$30; five cent coll., for Rev. Mr. Auer's salary, \$77.60..... 107 60
Harrisburgh—St. Stephen's, of which Special for Ch. at Crozersville, Africa, \$110..... 173 25
Kensington—Emmanuel S. S., for Rev. J. G. Auer..... 30 00
Lancaster—St. James five cent coll..... 12 50
Lower Merion—Redeemer, add'l..... 50 00
Montrose—St. Paul's S. S..... 10 06
Norristown—St. John's..... 50 00
Philadelphia—Epiphany, for Africa, \$200; Liberian Ch., \$150; Orphan Asylum, Cape Palmas, \$75..... 425 00
" St. Andrew's add'l five cent coll..... 60 00
" St. Luke's S. S., for China..... 25 00
" St. Peter's, by request of late Mrs. M. R. Lewis, a member.... 300 00
" Mary Bowman, for ed. of Andrew Wheeler, Africa..... 10 00
" A. F. Wheeler, at the discretion of Bishop Payne..... 100 00 1418 57

PITTSBURGH.

Pittsburgh—St. Andrews's, for ed. of W. E. Brewer, \$63; per Am. Ch. Mission, Soc'y five cent col., for China and Africa \$34..... 97 00
" St. James' S. S., for Africa, per Am. Ch. Missionary Soc'y..... 52 20
" St. Peter's..... 40 00
" Trinity..... 90 00 279 20

MARYLAND.

Baltimore—St. Peter's S. S. Mission. Soc'y, \$100; a member. \$200..... 300 00

Baltimore—Trinity.....	20	83	
" C. F.".....	5	00	
Frederick—All Saints' five cent coll....	50	09	
Hooversville—Trinity colored School....	15	34	
Kent Co.—Shrewsbury Parish.....	10	00	401 17

VIRGINIA.

Clarksburgh—Christ, five cent coll.....	5	00	
Lynchburg—Rev. James Grammer, for China and Africa.....	20	00	25 00

SOUTH CAROLINA.

Black Oak—Trinity.....	15	00	15 00
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FLORIDA.

Monticello—Christ, \$10; S. S. Mission. Boxes, \$4.74.....	14	74	14 74
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OHIO.

Cleveland—Trinity, for Africa.....	1	00	
Penfield—Christ, a member.....	2	50	
Urban—Epiphany.....	1	00	
Youngstown—St. John's.....	11	20	15 70

ILLINOIS.

Chicago—Christ.....	79	00	
Rockford—Emmanuel.....	12	50	91 50

MICHIGAN.

Ann Arbor—St. Andrew's.....	41	32	41 32
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Total for the month—\$1473.84, of which there has been contributed special for the Mission House, Philadelphia, \$20, and for the Liberian Committee, Philadelphia, \$180.

WISCONSIN.

Madison—Grace Ch. and S. S.....	9	85	
Racine—St. John's Chapel.....	9	22	
Waukesha—St. Matthew's, \$1; S. A. R., \$1.....	2	00	21 07

MINNESOTA.

Welles Creek—Jos. Britton.....	5	00	5 00
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IOWA.

Davenport—Griswold Coll. Missionary Soc'y.....	17	00	17 00
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MISSOURI.

St. Louis—Delegate Meetings.....	113	35	113 35
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KANSAS.

Manhattan—S. S. Mission. Box.....	15	00	15 00
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CALIFORNIA.

Petaluma—St. John's.....	13	60	13 60
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MISCELLANEOUS.

" E. H. B.".....	5	00	
Anonymous.....	2	50	
Nealie and Ada Twing Mission. Box....	2	25	
Henry Beers.....	1	40	11 15

\$1483 81

Amount previously acknowledged,..... 46185 92

Total since Oct. 1, 1867.....\$50769 73

RATES OF POSTAGE TO OUR MISSION FIELDS.

AFRICA.

VIA ENGLAND.

(From thence, 10th and 24th of each month.)

	\$	cts.
Letters, each half ounce or fraction thereof, - - - - -	22	
Newspapers, each, - - - - -	4	
Book packets under four ounces, - - -	12	

VIA SAILING VESSEL.

Letters each in ten cent stamped envelope, as
required by postal laws, enclosed to Sec'y
and Gen'l Agent, 19 Bible House.

Newspapers and Books free through Mission
Rooms.

CHINA.

VIA SOUTHAMPTON.

(From thence, 4th and 20th of each month.)

	\$	cts.
Letters, each half ounce or fraction thereof, - - - - -	34	
Papers, each, - - - - -	6	
Book Packets, each four ounces, - - -	14	

VIA CALIFORNIA.

(About once in six months.)

	\$	cts.
Letters, each half ounce or fraction thereof, - - - - -	10	
Papers, each, - - - - -	2	
Book Packets, each four ounces, - - -	4	

VIA MARSEILLES.

(From thence, 10th and 20th of each month.)

Letters, each quarter ounce or fraction thereof, - - - | 30 |

GREECE.

	cts.
Letters via North German Union direct, - - - - -	19
Letters via North German Union (closed via England), - - - - -	24
Small newspapers, under two ounces, 10 cents each by direct mail, and via England 11 cents each, - - - - -	

HAITI.

Letters each in ten cent stamped envelope, enclosed to Sec'y and Gen'l Agent, 19 Bible House.
Newspapers and Books to Mission Rooms forwarded free,

FREEDMAN'S COMMISSION

OF THE

PROTESTANT EPISCOPAL CHURCH.

JULY, 1868.

COMMUNICATION.

THE following letter, although not strictly connected with work among the Freedmen, is nevertheless of such general interest to the Church, that we have thought it well to give it a place in our department. It sets forth an example where the patient, consistent, Christian effort of one is blessed to the great good of many. How many men and women would find themselves blessed while laboring to bless others, if they would only commence such Missionary work for Christ and His Church.—ED.

KEOKUK, *May*, 1868.

Rev. Mr. GILLETTE :—Dear Sir : I have been reading THE SPIRIT OF MISSIONS, since I have been sick, with deep interest, and have felt, that perhaps, I can tell you a few things that will be of interest to you and profit to others who will *work* in the vineyard of the Lord, and be faithful Missionaries. Ten years ago my husband, myself, and seven children, left Kentucky for North-East Missouri, to go on a farm. I had never thought of going where there was no Church. I found there no Church, and the people had never heard of our Church, only to know it was like the Catholic Church, of which they had a horror. What should I do? The “Campbellites” were *very attentive* in coming and taking us to “meeting.” I saw my family were beginning to wander. The thought struck me, they might be gotten into other denominations, and our family be broken up. I commenced, with God’s help, to begin a church in our “black folk’s cabin.” My unworthiness almost overcame me. Some kind spirit said, *go on, go on*. I went to Kentucky for my daughters. Mr. M.—, my former minister, showed me where to find

the Lessons for the day, and to understand all the Prayer-Book. He told me he knew I could build up a church in Missouri. I told him no; if I could only keep my own family from starving till one was located there, it was all I asked. I traveled with Rev. Mr.—, he talked much to me of my *duty*, and called me the “Western Missionary,” little did he know what deep impressions he made on that trip, I have intended to write to him, but I never have, these lines may be seen by him, and I will be remembered again, Mr. C. sent me books for distribution, and also Mr.—; I got a dozen Prayer-Books, and I began in good earnest. I had the service *now* in the parlor (the house being finished,) and my daughter played the chants on the piano; my husband read the sermon, and I, poor, feeble *woman* read our beautiful Service. I gathered in twenty-six hearers, my effort was blessed, it was one of the happiest moments of my life. We held regular Service every Sunday, curiosity brought in neighbors. They had no idea there was such a beautiful mode of worship. Some came ten miles to Mrs.— “church,” and happy am I to say a few weeks ago, I went to Missouri, and saw them confirmed, I labored faithfully *ten long years*; then God rewarded me for all I had done. We concluded to move to Keokuk, Iowa. In a week after we came, I stood up by my husband, three grown up sons and daughters, and a young friend of mine (I had been instrumental in bringing into the church) and heard them take the vows on themselves I so longed to have them do. Did not I receive my reward *here*? And oh, what will be my happiness when we all, as a family, gather around the Throne in the next world. All my family are in the Church, but my two youngest, one born in Missouri. God has thought me worthy to work in His vineyard yet, and I am laboring for the good of others, my efforts have been blessed in bringing others forward for confirmation. A few months ago, I received the enclosed letter I send to you, asking me to come down to Canton and see the big tree, the little seed I cast on the water trustfully, had brought forth. There will be a church organized in Monticello, that was near us. There I scattered books, and called them to see our Church Service, I will do by them as I did by the Canton Church; give them a melodeon to praise God with. Tell the women to work. They can do it if they *will*, never flinch from doing anything for the Redeemer who did so much for us: When we have done all, it is but little in comparison with what our Blessed Saviour has done for us.

I have interested many here in THE SPIRIT OF MISSIONS. I have taken it for nearly thirty years, can't live without it, I keep it going all the time. It has helped me in my work.

I have a large family of fourteen, fill four pews in Church—all are church-people. Eleven persons confirmed in Canton. Some are also ready in Monticello.

EDITORIAL.

OUR WORK.

It has been before stated in these pages, that the Committee, acting for the Freedman's Commission; greatly moved by the urgency of the cases presented to them, in connection with the work which the Church called them to superintend and carry forward; undertook, in addition to what they did last year, a work, requiring ten thousand dollars additional means.

They did this, because they did not see how they could be true to their trust, and *not do it*. They did it because they thought the Church would come up to the work which God seemed to have assigned her in this part of his vineyard. They worked on untiringly and in faith; until it became evident to some of the Committee at least, that the Church was not aroused to her responsibility. Our Treasurer with a liberality far beyond most men advanced the sum of four thousand dollars. The contributions of the Church, not having exceeded those of last year for the same time by more than three or four hundred dollars, it became evident that contraction must at once be made somewhere; they determined to close their schools earlier than was designed. The Committee therefore directed the Secretary and General Agent to notify the teachers that no more money could be sent them, and that they must close their schools. The Secretary had no alternative, he was obliged to do as directed. The teachers had been employed for the year, or until the 1st of July. The Committee thought, as the Church had not given them the money, and four thousand dollars had been advanced through their Treasurer, that the fault of shortening the term must lie with the Church, and not with them.

There has been a sad breach of faith. Teachers had been engaged and sent into the field for a year. With a very short notice they are dismissed before the year expires. Many of them had made no other arrangement, and *could* make no other for a support. The case was most trying and difficult. I give below extracts from letters received from teachers, in answer to their notification of the closing of the Schools. A great wrong has been done, not only to teachers, but to the schools and to the Church herself, in thus contracting and hindering her work.

Christian Brethren of the Clergy and Laity, let us at once rally and do what we can to wipe out this disgrace. Let the Treasury of the Commission be

filled to overflowing without delay, so that not only shall all indebtedness be wiped out, but an abundance given to carry on the work upon a greatly enlarged scale, when the schools shall be opened in the fall.

Extracts from letters of Teachers—One writes: "I am out of money, with several unpaid bills; especially my board bill, and every day the matter is growing worse. When I was sent down here I had every assurance from the different members of the Commission that the work was a great one, that it was bound to succeed; that I might rely upon them for support and advice; they fixed the salary I was to receive. Relying upon all this, I gave up my position, and before I had recovered from a long and painful illness, entered upon my work. The result is, I have lost a year of most precious time; am no better off than when I entered upon this work, and no lasting benefit has been done to these poor children; if the work stops here, all that we have done will be lost, and come to nothing." Another writes:

"I am not surprised that you should dismiss your school, but I am truly distressed; I know not what I am to do. I have not a home or the means to pay for my board, even for one month; neither can I go to any friends, for I am penniless. I venture to beg you to pay me the salary for June, if possible; or, should you think it better, send me enough to take me to my sister. If you cannot do either, will you not loan me fifty dollars until fall? The more I think of the contents of your letter, the more homeless, lonely and troubled do I feel. My sainted parents were Missionaries, and died on Mission ground, and therefore left their children no worldly legacy. Since their death, I have been in a constant struggle to live." Another writes:

"Your letter took me quite by surprise, I do not see how it will be possible for us to obtain even the necessaries of life if our salaries are so suddenly stopped. I have no other means of obtaining one dollar. We have two children dependent entirely upon us, and I have a daughter-in-law, with three little girls, whom I feel obliged to assist, as they are entirely without means. My daughter's salary and mine were a common fund and used for the same purpose, so that she has nothing remaining." Another writes:

"I trust you will pardon the few lines I send, for I am really unequal to writing more. My associate and myself were equally surprised and distressed by the action of the Committee, though I mean no reproach in saying so. Our school was never so flourishing as now. During the past month we have numbered 155 scholars, and the average attendance has been 120." Another writes:

"I am in too much distress to make out a proper report. Your letter was

like a thunderbolt to both my associate and myself. You will pardon me if my note is brief and abrupt, but my grief is too deep at the thought of leaving this noble work of my master to admit of my saying much. You will excuse me, however, for adding that I am many hundreds of miles from home, in a strange land, and at the end of this month, when all expenses are met, I shall be without one penny. Sixty dollars will not more than cover my fare to my home. When I came out under the Commission, it was with the stipulation that my expenses would be paid by the Commission to and from my residence. I am sure I shall neither be able to get home or to stay here. I am astonished beyond measure that the Commission obliges me to beg of them money to pay my expenses home, when it was my due without asking, and my right to expect it. To leave a teacher in a land of strangers, without means of staying, without means of helping herself, is beyond what I am able to fathom. Will you be so kind as to send me sufficient to defray my expenses, for every day places me in a more embarrassing position. I am extremely grieved to be obliged to indite a letter of this kind, but necessity compelled me." Another writes:

"I have just learned that the Commission have decided to pay no more money, nor furnish transportation to those in its service. My case is one of such urgent character that I am forced to intrude this note upon your consideration. My mother, who is a widow, is mainly dependent upon me for assistance in supporting herself and family. You can readily conclude that under such circumstances the small amount which remains, after my board and incidental expenses are paid, would leave me nothing in reserve. You will not doubt that my arrangements have been seriously interrupted, by being turned out of employment a whole month earlier than I expected. There is nothing left for me but to throw myself on the charity of the Commission; and if they will not make an exception in my favor, then I must ask that you advance me a month's pay for the coming term. I have not one-third enough money to take me to my home." Another writes:

"The closing of the school leaves me in rather a critical position as regards my pecuniary affairs. My salary has been little more than sufficient to meet my monthly expenses, falling far short of keeping my wardrobe in repair. I had hoped with next month's salary to procure some very necessary articles of clothing, which now, owing to the state of your finances, I shall not receive. My being thrown out of employment at this season of the year prevents my engaging in anything that will afford me a livelihood. Do you not think that, considering I was employed for a year and disappointed, I might ask some

assistance to procure clothing, and such things as are necessary. I regret very much to have to trouble you with my wants and needs, but I assure you it is the last resort. I have only done it after every other source of help has failed."

CROWDED OUT AGAIN.

The report of our Delegate Meeting at Hartford, again crowds out for this month, much interesting matter which we have on hand, and keeps us from saying some things we would like to say to earnest minded Christians who like to work for their Lord.

The greatness of the work undertaken in connection with the Freedmen of the South can scarcely be over estimated, viewed in almost any light. If patriots, or philanthropists, or Christians want work, they may find it here, in great abundance. Before him who will stop and gaze, it looms up in gigantic proportions, and from it, comes a voice of more than Macedonian earnestness, saying, "Come and help us." It is real earnest work which is wanted—money and personal service are both needed—some must give themselves—others must give freely of their substance as the Lord has prospered them. The Committee need prompt and abundant offerings to help them forward in their labors. Shall they receive them?

CORRESPONDENCE.

NORTH CAROLINA.

WILMINGTON.—MISS A. HESKETH

THE end of another month is again here, and you find us very busily employed in our school and its duties. The work has not been so arduous during the past month as heretofore, as the additional teachers have relieved us somewhat; still we have plenty to do, and are working with willing hearts and hands for these poor children, who seem so very anxious to learn.

We have now enrolled 219 names, and very nearly 200 attend every day. A number of scholars have found employment this spring, which accounts for their number not being so large this year as last; still, with our school-room and its conveniences, we have enough to keep us busy.

To-morrow being a holiday, the children are anticipating a jolly time. I believe the colored people here enjoy holidays better than any body else, especially when dancing and singing are required, and both of which they per-

form very nicely. Our Sunday-school is in good order; indeed everything in regard to both day or Sunday-school seems to be going on smoothly, so that really there is nothing to report. There is a "Fair" and "Feast" being talked of now, to be held sometime next month, the proceeds of which are to pay for the school lot. We are very anxious to see the building commenced before the summer vacation, but it now looks rather doubtful.

I have just received a number of "Children's Guests" for our Sunday-school, which are very acceptable indeed, as the children like them so much; but the most of them are too poor to subscribe for them.

MR. H. M. JASPER.

With this please find our report for April, which I am pleased to say exhibits a decided improvement in all respects over the one for March. We are steadily increasing in numbers, and improving in discipline and progress. We are preparing to reorganize the Sunday-school, but are sadly in need of books, having nothing but the last remains of an *ante-bellum* library, which we loan to the children, one at a time. As I am the only teacher expecting to remain on the ground during the summer vacation it will be entirely in my hands for that space of time.

NEWBERN.—MISS M. J. HICKS.

I HAVE a very interesting school, and have become attached to very many of my scholars and have every reason to believe that they are as strongly attached to me. Inclosed, please find two letters written me—one by my assistant, Miss Caster; the other by a scholar of mine. Although they were written only for my perusal, and are rather personal, I cannot forego the pleasure of sending them to you for a second perusal.

Many persons seem to think that the colored people are ungrateful for what is being done for them. With regard to myself, the utmost gratitude has ever been shown me by them.

The two letters referred to above are as follows:—

MISS HICKS: Dear friend, I take this opportunity of informing you of a visit, I made among my colored friends. I found all of them lamenting for fear you would not come back again next year; they say that you have done so much for them that they would like for you to make this your home, so when they get able they can pay it all back to you again, and if they never are able to do so, they hope that God will restore it all to you again; and I tell you, Miss Hicks, it made me feel so happy to hear them speak so highly about your friendly feelings towards them, and that you have so much patience with them trying to teach them how to get along with their earthly affairs and their Heavenly affairs, and think it a great privilege to have some one to go to and get good advice from. Mrs Fenerson says she never will forget your kindness

to her, helping to send her son to the Normal School. She says she never would have been able to have gotten him there if you had not helped her, and she says she never shall forget you for it, and anything that she can do for you she is ready and willing to do, for you have done that for her that she could not do for herself, and that it shows the good feeling that you have towards the colored race, and her son not being one of your scholars either, she had no more idea of your helping her than she had of an entire stranger. Among all the rest of your friends thanking you for your kindness to them, I will not leave myself out. It is very gratifying indeed to me to think of the kindness that you have bestowed upon me, and the pains you have taken with me to assist me in my studies. I feel as though the great and good Lord has sent you here to help me on with my studies. I feel as though it was a perfect Lord-send to me that you are trying to teach me something that will always be a benefit to me, and I wish I could do something as grateful for you. I know it makes it very hard for you, after you have got through with school, to have to stop and hear me recite. I am afraid that you will not hold out with all that you have to do after the weather becomes warmer. I hope the Lord will keep you, which I know He has since you have been here with us. I feel under so many obligations to you for your kind attentions to me that I cannot express myself in words.

MY DEAR TEACHER: Will it be pleasant for you to hear from one of your unworthy scholars, if so, I will write you a few lines expressing my feelings towards you. I feel very sorry you have been so disturbed. I hope you will never be again, and all the rest of the scholars are sorry for you. They say you shall have all of their sympathy, and I know you have all of mine, for you don't know how I pity you. I had rather been troubled myself than to have you so disturbed, for you have been so kind to us all, we all feel your troubles are our troubles. I think it all happened for the best. I feel glad it is no worse than it is.

My dear teacher, I feel under so many obligations to you for your kindness to me that I cannot express myself. You have done so much more for me than any other teacher ever has done for me, I have learned more since I have been in your school than I ever have learned before. I have learned so much more about writing. I want to learn all I can, so when you go home, I can write you a long letter, and write it in such a way you can understand it. I know you will feel glad to think I have learned so much in so short a time. My parents are very much pleased at the improvement I have made. They say if you come back next year they intend to send me back to your school, and then I will soon be ready to go to the Normal school. I hope one of these days we all will be able to do something for you; but I know one thing we can do for you, we can pray for you, for your welfare in this world, and the world to come.

Your obedient scholar.

NEWBERN.—MR. B. P. WINFIELD.

Enclosed, please find Report. You will find it a fac-simile of the last, there having been no change during the past month, or rather, I might say, no falling off, which I expected would occur as the time arrived for preparing and cultivating the soil for a new crop.

The SPIRIT OF MISSIONS arrived last night, and in the communication from Raleigh I noticed that there were two spoken of as having in view the sacred ministry. I believe that I have told you before, that St. Cyprian furnished them. We have sent five to the Normal school, and have eight others that were in the same class, whom their parents could not spare, nor did they have the means to sustain them from home. In a recent letter I told you something of the growth of the Church in this quarter. Owing to the illness of Mr. Forbes (who officiates in all cases where the ceremonies of the Church are required,) I performed the burial rite over a communicant, on first Saturday in Easter.

As I am very often called upon to visit the sick I have not at all times a Prayer-Book, and then it does not contain the Liturgy for the sick.

I beg leave to ask of you a "Clergyman's Companion," which, if granted, will very materially oblige me.

MRS. C. R. ANCRUM.—CHARLESTON.

I do not think that our school was ever in a more flourishing condition than at present. We have worked faithfully and patiently, anticipating and hoping pleasing results from this our great missionary undertaking; therefore it is with much regret that I hear of the uncertainty of its continuation. Surely the education and religious training of the Freedman is a duty of immediate obligation: so "let us not weary in well-doing," but make an effort to interest every Christian in this great and noble work. The parents of our scholars evince great anxiety on the subject, and many of them have pledged themselves to do all in their power to keep the school open. The mother of one of my little scholars came forward and thanked me for the improvement of her daughter, saying it was so pleasant to have her read the Bible to her, and repeat the text which she learnt every week. I felt proud of my class myself, when two weeks ago they repeated to our much esteemed minister the Rev. C. P. Gadsden (who has taken truly a deep interest in our school) that beautiful text—Christ's condescension—Philippians 2d chap. from the 6th to the 11th verse. They repeated it slowly, distinct, and without hesitation.

MRS. E. SIMMONS.

It gives me pleasure to be able to repeat to you the continued improvement of my class and also an improvement in numbers. I think we now begin very plainly to see the good effect of our instructions, not only upon our pupils, but upon their parents also, some of whom came forward last week at a meeting

held by the teachers, and to which they were requested to come, and expressed their willingness to contribute something towards the support of the school, rather than permit it to be closed for the want of means to carry it on. This demonstration on the part of the colored people proves that they are satisfied with the advancement of their children, and anxious that this good work should continue; but I should be guilty of a most unchristian want of candor if I were to write anything that would for a moment induce the belief that the trifling sum contributed by these poor people will be sufficient to pay the salary of *even one teacher*. There are few of them able or willing to contribute more than seventy-five cents per month, and many of them cannot give even that amount. Now the question which I would plainly ask of the Episcopal Church, North, is this: Will you allow this good work to fail for the want of funds? Must we close our school and turn out six hundred negro and colored children to remain without education and run their chances for admission into the already crowded schools kept by men of various denominations and complexions? Or will you generously come forward, as you have hitherto done, and give of your abundance to our need?

Believe me, Christian friends, the work of educating the Freedmen judiciously and *religiously* is of the utmost importance—not to the negroes alone, but also to the whites—not only of the South, but of the North. The mass of the pupils at our mission school are the children of the Freedmen, until recently, unaccustomed to provide for themselves.

The teachers are all deeply interested in this work, and would, I believe, be willing to give their services for a time without remuneration other than what the parents of their pupils could subscribe, but we are in a great measure dependent upon our own exertions for support, some of us entirely so. The Episcopal Church, South, cannot help us; few of our congregations can raise the means necessary to pay the moderate salaries of their pastors.

Christian brethren, will you not come forward and help us? We are willing to do the work, but unless you can supply the means to pay the teachers for their services, we must give it up and seek for other employment. We earnestly entreat the clergymen of the Episcopal Church to bring this matter before their congregations; by so doing they may be enabled to collect a sum sufficient to enable us to carry on our school. We earnestly entreat your prayers for our renewed prosperity, well-convinced that no undertaking can succeed unless blessed by *Him from whom cometh all good things*.

SUPPLIES RECEIVED IN MAY:

One box of clothing, &c., Young Ladies' Soc'y of Bristol, Rhode Island.	One box of clothing and books, anonymous.
Half barrel of clothing, Ch. of the Crucifixion, Phil., value, \$35.	One barrel of clothing, St. Paul's Ch., Phil. Tracts from Miss Kitchen.

Rev. J. Brinton Smith desires to acknowledge the following sums sent to him at Raleigh:—

A Lady of Grace Ch., N. Y.....	\$50 00	St. John's Ch., Burlington, N. J.....	25 25
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The principal of the School at Deep Creek acknowledges the receipt of the following sums:—

From a Lady in Vermont, (for wood).....	5 00	Paid in behalf of an old woman who had lost a cow, which was her principal support, the balance required for the purchase of a new cow being.....	3 00
For Samuel Miles (for flannel for a very old man).....	2 00	Bought two dollars worth of wool for an old woman to knit, that she might have some- thing toward her winter's provision, from selling the stockings.....	2 00
From Luther Lee of Lake Drummond, V., a do- nation of books, tracts etc., for S. Schools.		Paid for garden tools for a widow with nine children, two of whom are sick, and one a cripple.....	3 00
From Henry Miles, Joshua Dean, and Samuel Dean, of Monckton, Vermont.....	18 00	The last dollar I gave to one of my little schol- ars to buy muslin for garments for herself.	
The last named sum was expended as follows:—			
For an old man 106 years of age, (he having been obliged to sleep on the earth floor of his hut) a bed and bedstead.....	5 00		
Paid for putting a floor in the house alluded to	4 00		